THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for September, 1915

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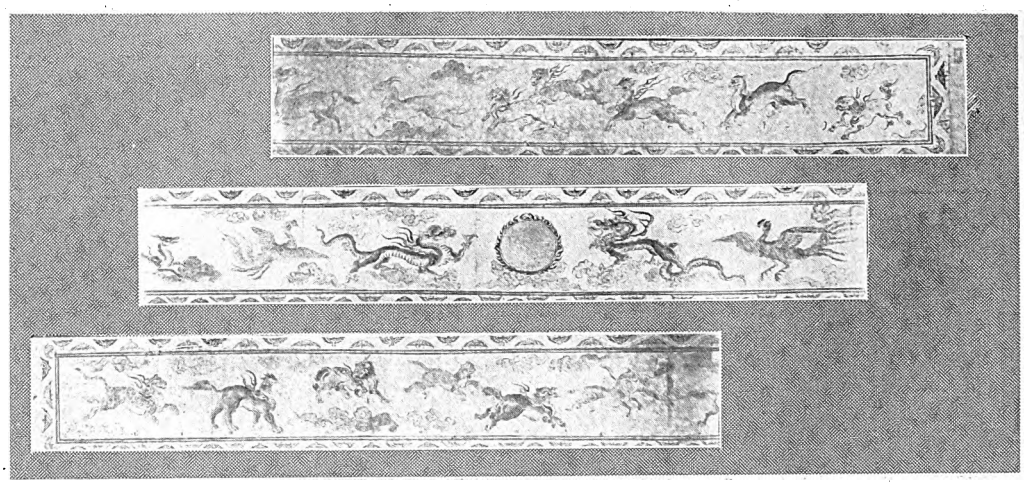

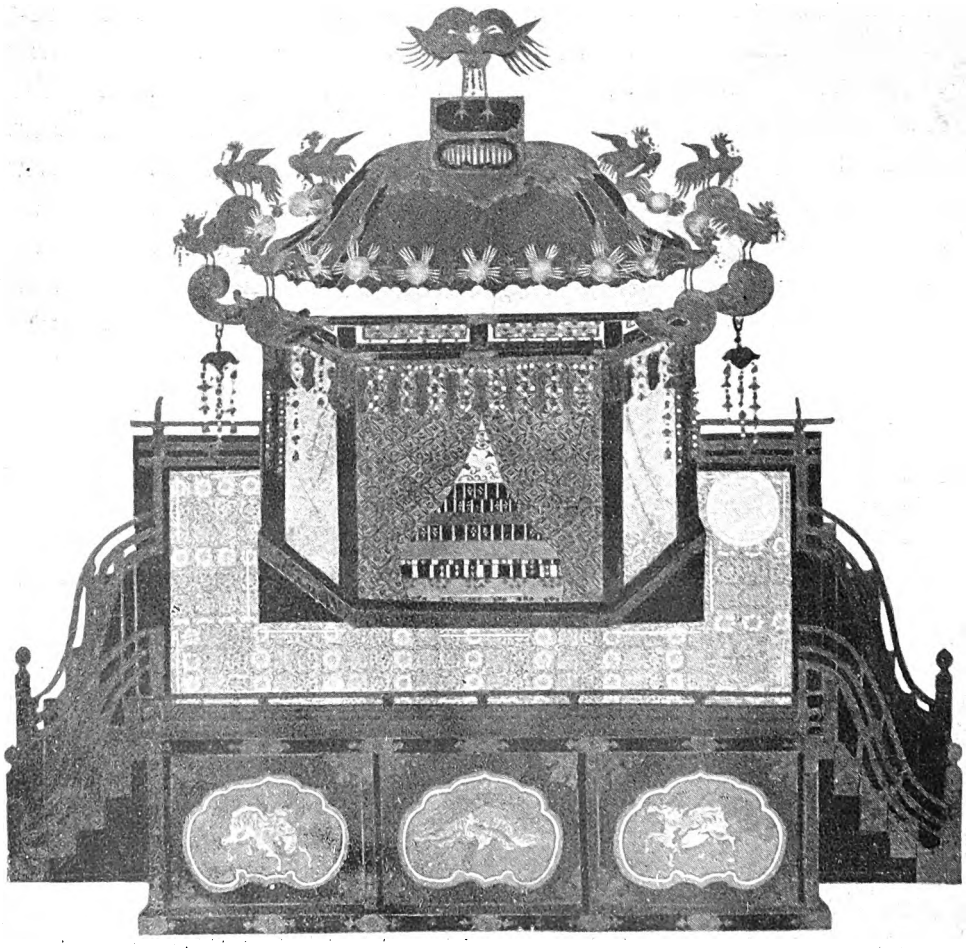

UPPER: FRONTALS OF THE SHISHIIDEN
LOWER: THE "TAKAMIKURA," OR IMPERIAL THRONE

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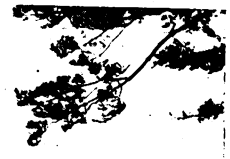
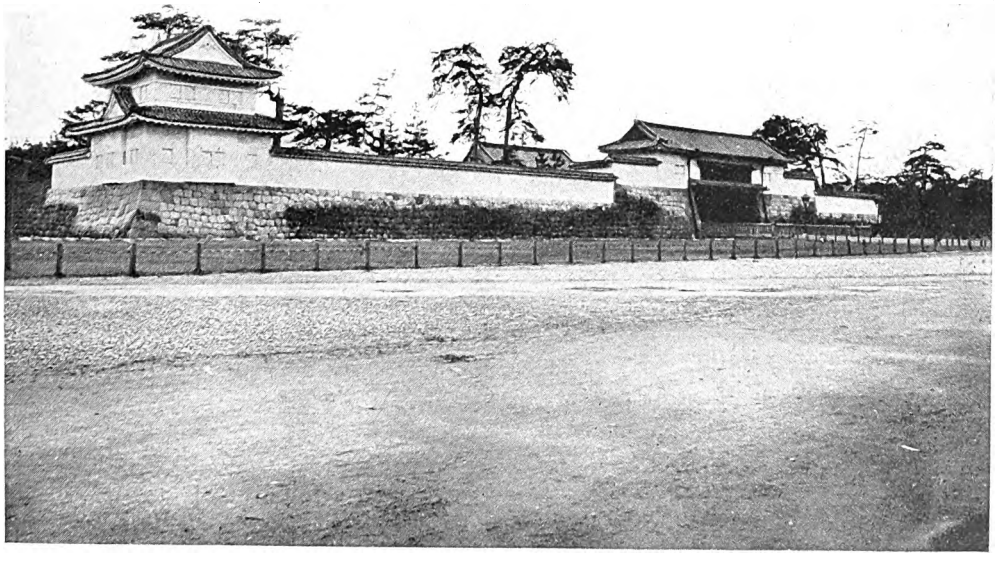
IMPERIAL PALACE, KYOTO





NIJO DETACHED PALACE, KYOTO

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A PORTION OF THE IMPERIAL PALACE, KYOTO

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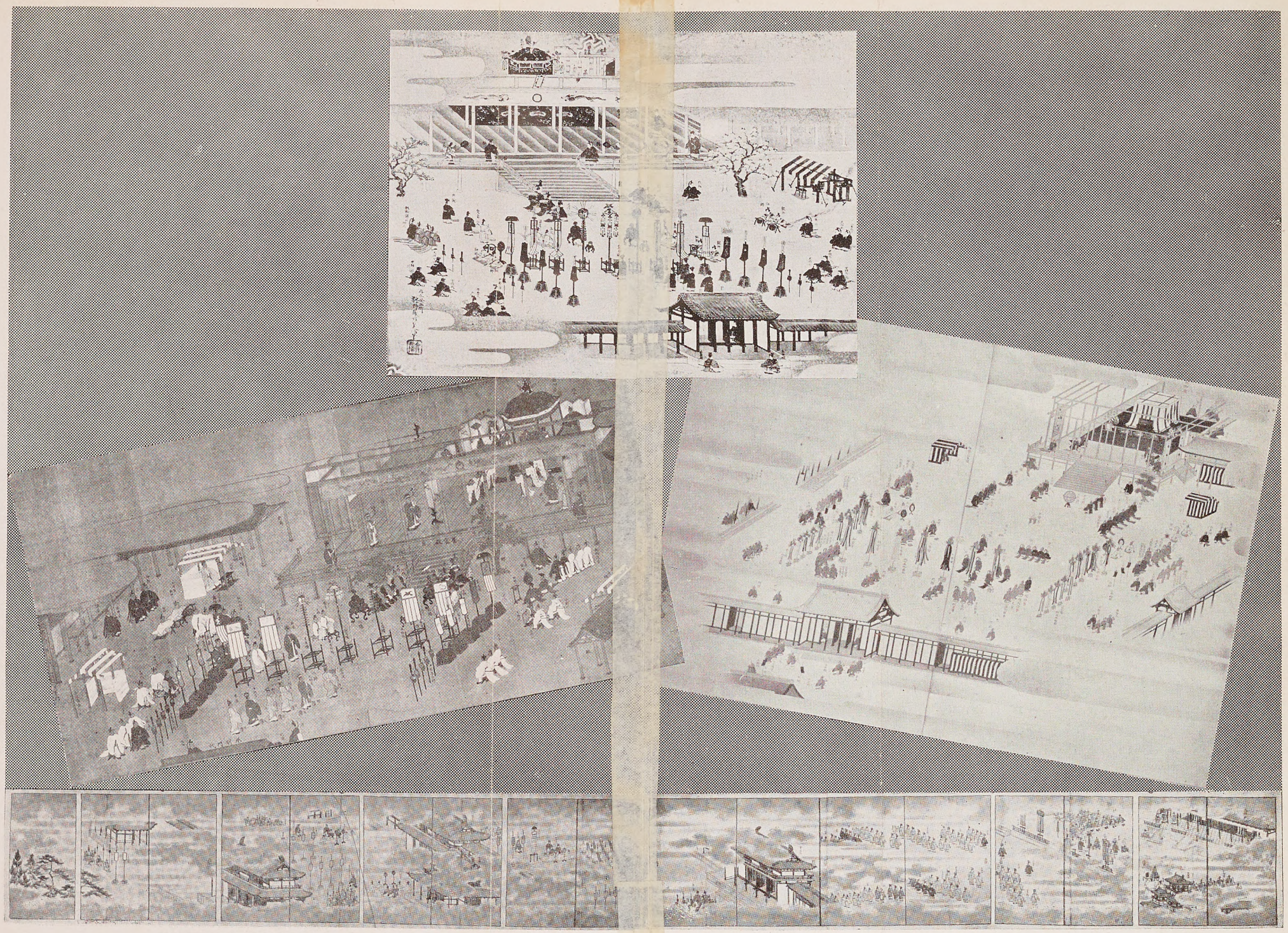

UPPER: PAINTINGS OF FORMER CORONATION CEREMONIES AT THE SHISHIIDEN PALACE, THAT OF THE LATE EMPEROR ON THE RIGHT
LOWER: PAINTING OF FORMER CORONATION CEREMONY AT THE DAIGOKUDEN

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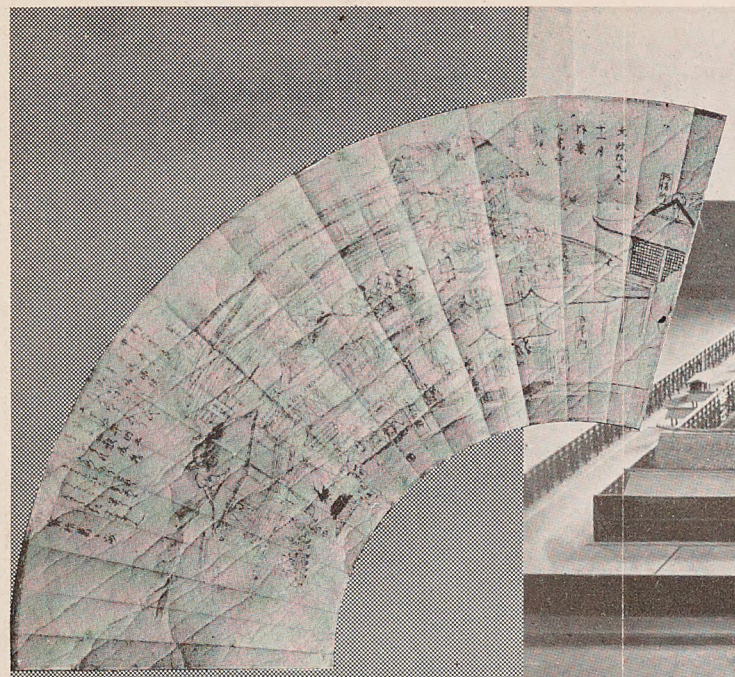
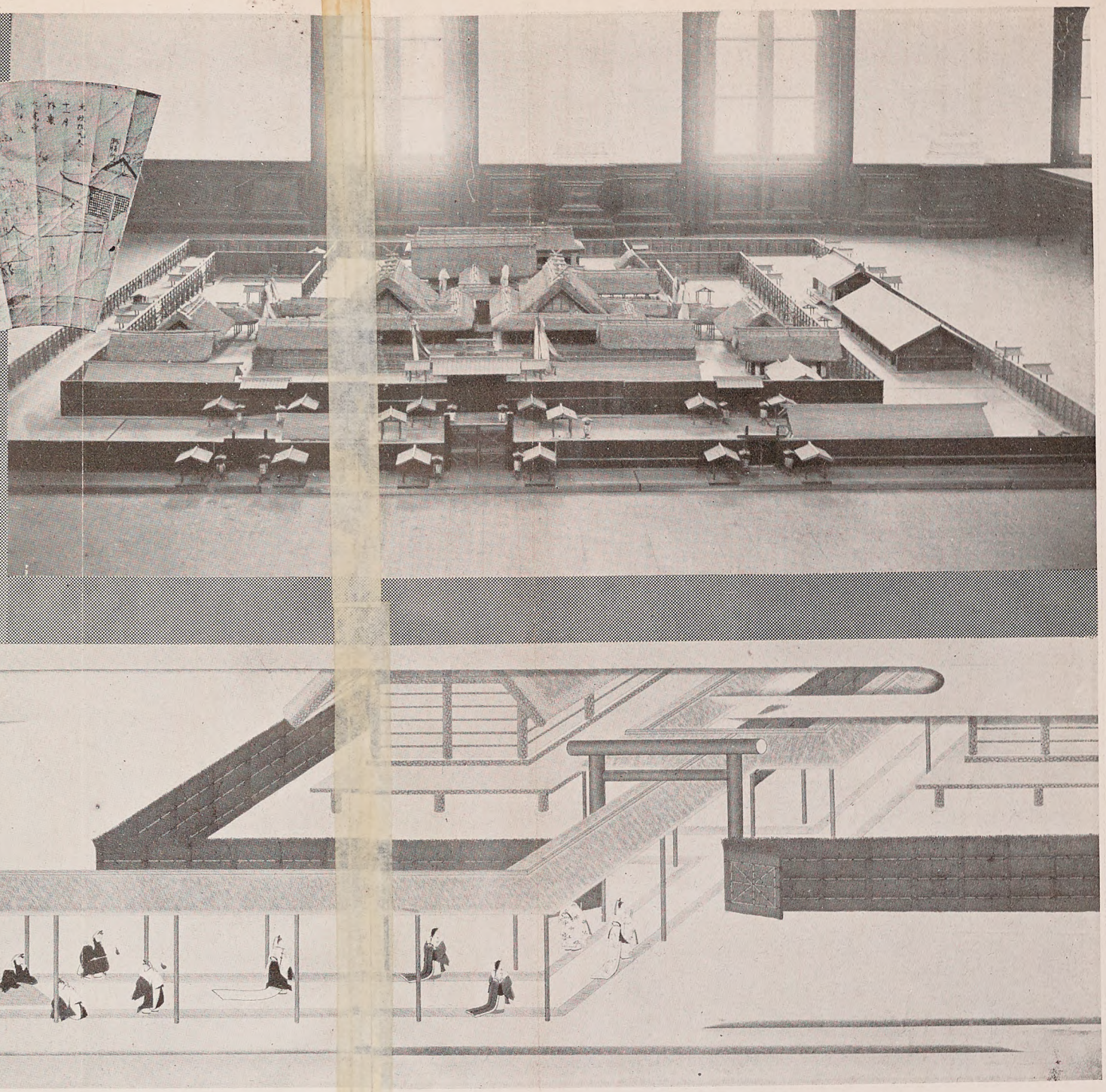


ANCIENT FAN SHOWING CORONATION CEREMONY



THE YUKIDEN AND SUKIDEN

BIRD'S EYE VIEW OF THE EMPEROR KOMEI GOING TO THE YUKIDEN

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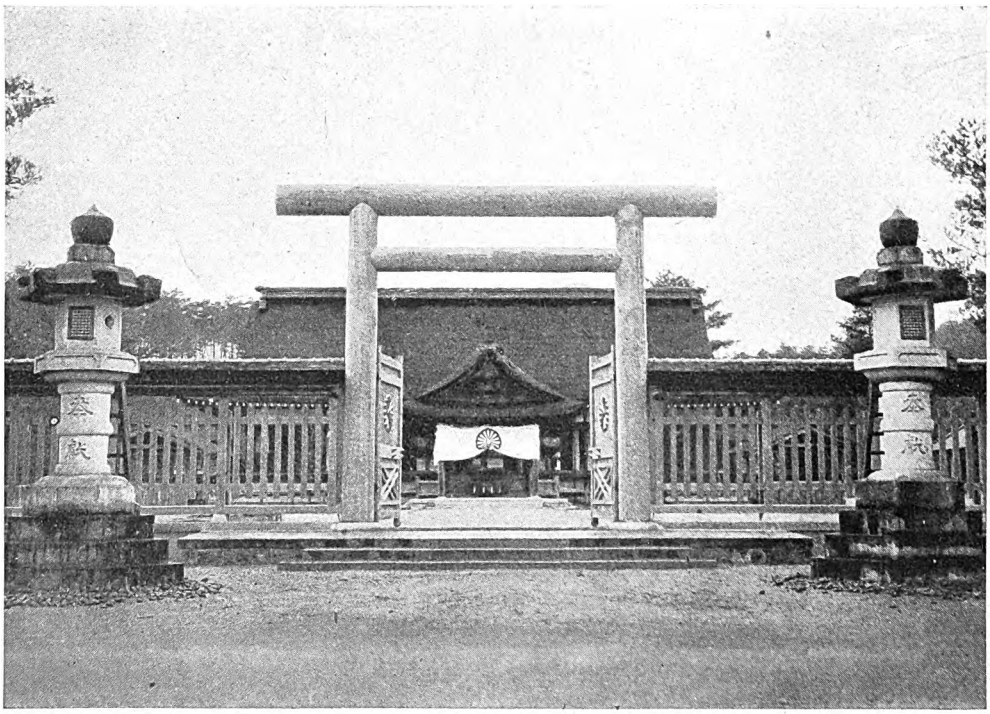
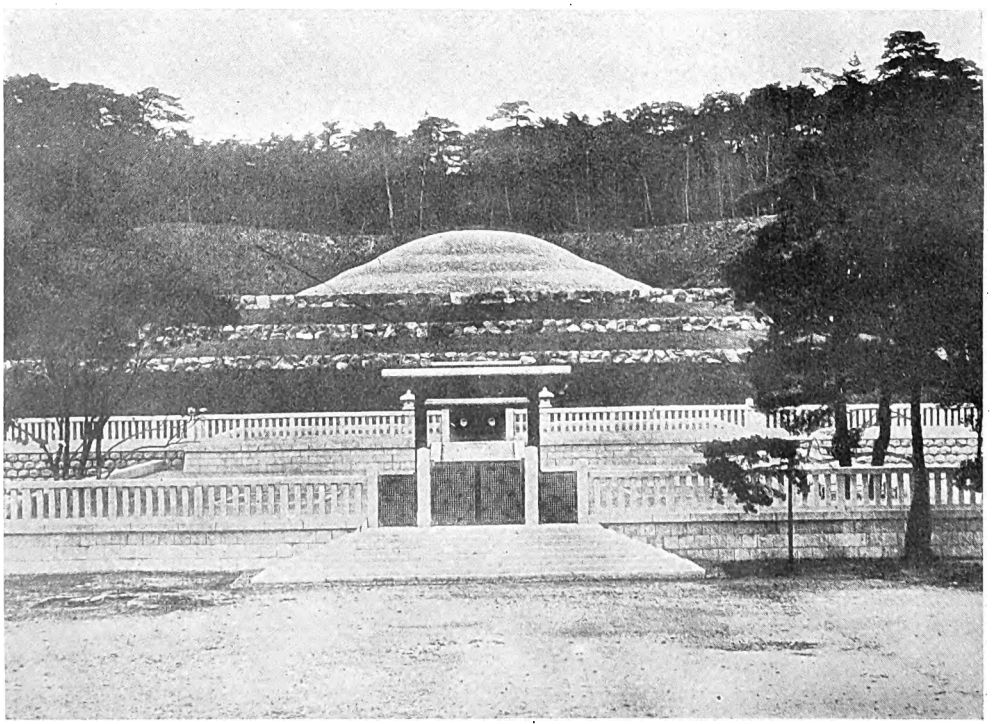


THE KASHIWABARA SHRINE



MAUSOLEUM OF THE EMPEROR MEIJI AT MOMOYAMA

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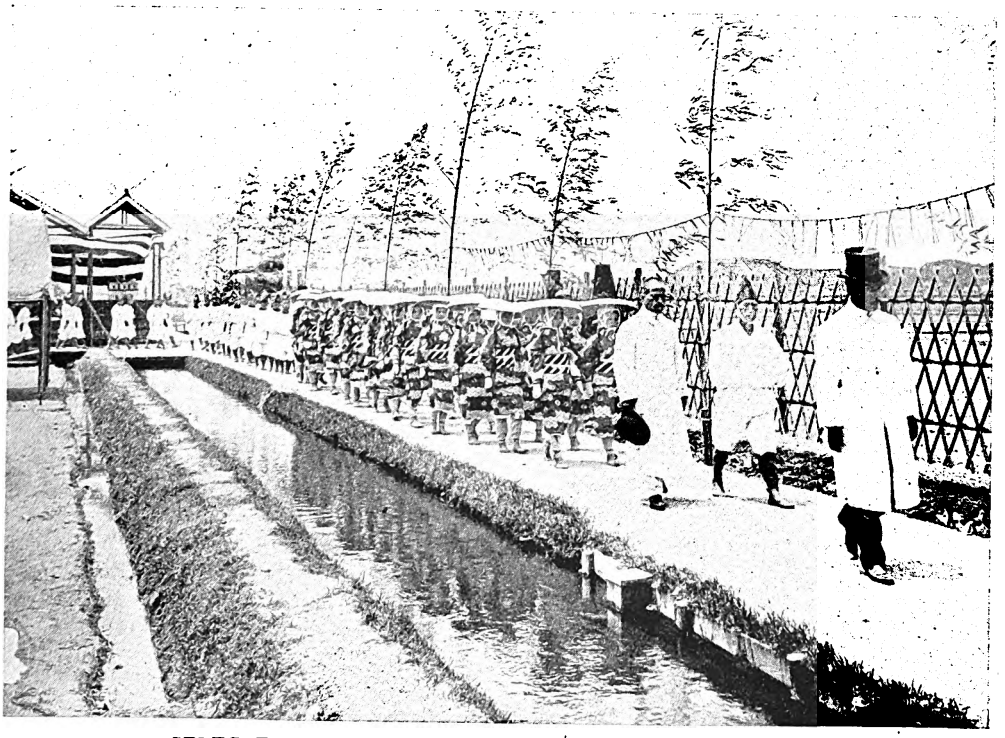
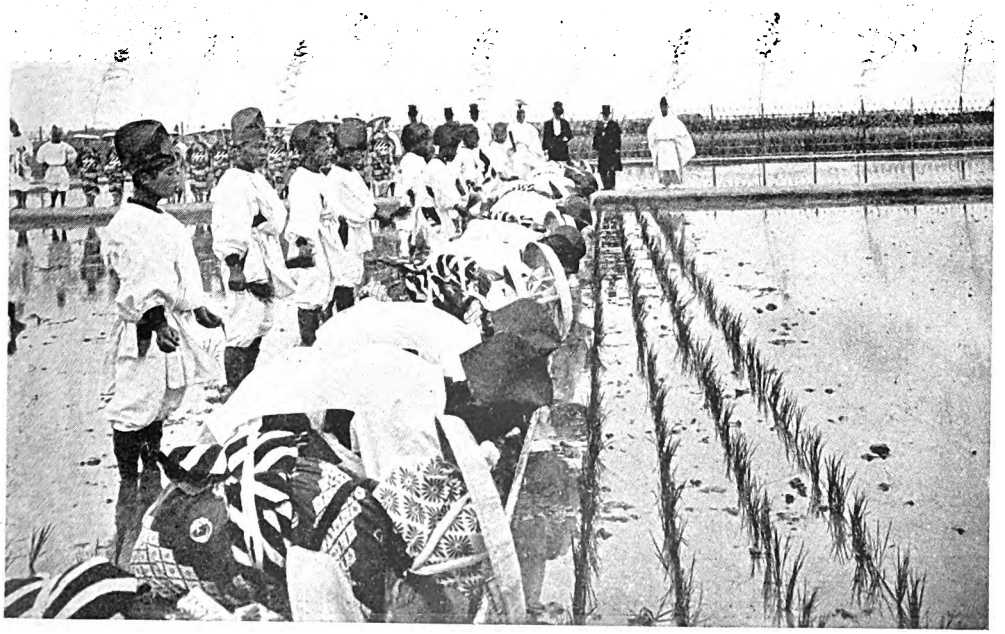


SELECTED RICE PLANTERS ON THEIR WAY TO SET OUT
THE PLANTS FOR THE IMPERIAL CORONATION



PLANTING SACRED RICE FOR THE IMPERIAL CORONATION

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THE JAPAN MAGAZINE

VOLUME SIX SEPTEMBER, 1915 NUMBER FIVE

IMPERIAL CORONATION

THE Imperial Coronation which is to take place in the old national capital at Kyoto in November next will be one of the most imposing pageants ever celebrated in the Empire. In Japanese it is known as the *Go Tairei*, or the Great Ceremony, implying the greatest of all national ceremonies, and includes the important fête known as the *Daijosai*, both performed only once in the lifetime of any sovereign. These functions are ordained by the national constitution and are for the purpose of informing the ancestral gods of the enthronement of a new sovereign over the empire of the Rising Sun.

One of the most interesting and significant moments in the coronation ceremony is when the Emperor receives the three sacred symbols of Imperial Authority, called the *Sanshu-no-shinki*, consisting of the Sacred Mirror, the Sacred Sword and the Sacred Jewel, which have been handed down from Emperor to Emperor through untold generations. These sacred symbols are said to have originated with the divine ancestor Amaterasu O-Mikami, the sun-goddess from whose rays the empire of Japan had its beginning. The Sacred Mirror was at first enshrined in the Holy of Holies in the Imperial Palace and afterwards in the *Daijingu* at Isé. The Sacred Sword, called in Japanese *Ame-no-murakumo-no-tsurugi*, or sword above which cloud clusters float, is said to have been discovered by Susanō-no-Mikami, younger brother of the Sun-Goddess, origin unknown. The Sacred Jewel, called *Yasakani-no-Magatama*, or the pearl-like gem with the magnificent curve, was made to order of the Sun-Goddess and enshrined in the Imperial Holy of Holies. In the reign of the Emperor Sujin (96–29 B. C.) the sword and mirror were enshrined in the Grand Shrine at Isé, imitations of them being made for the Holy of Holies in the Imperial Palace, the Emperor regarding the originals as too sacred to be kept in the Imperial Palace where the *Kashiko-dokoro*, or ancestral shrine, is. In the time of the Emperor Keiko (71–130 A. D.) the Sacred Sword was removed to the Atsuta shrine at Owari.

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These three symbols of Imperial Authority are regarded by the nation as divine; no Emperor can reign unless in possession of them. They have somewhat the same significance as the Globe and Cross of the British coronation ceremony but are much more venerated as historical relics. There is, therefore, no crowning as in European coronation ceremonies, but simply investment with the sacred badges.

After investment with the three sacred emblems of office the Emperor performs the *Daijosai* ceremony in which his Majesty offers new rice to the Spirits of the Imperial Ancestors and all gods terrestrial and celestial, himself partaking thereof. One of the old names for Japan was Mizuho-no-kuni, or the ancient land of rice-ears, agriculture having been the foundation of national prosperity from the beginning. This ceremony bears witness to the life that sustains the race and derived through the food supplied by the earth, to which reverence is due.

The Imperial Coronation ceremony proper will take place on the 11th of November and the *Daijosai* on the 13th at Kyoto where the Emperors of Japan reigned for more than a thousand years. According to the constitution of the empire Japan is never without a ruler even for a single moment; so that the coronation ceremony does not make a new Emperor; it only gives him formal investment with office, an idea quite different from that of Germany for example. The coronation ceremony will be performed in the ancient palace known as the Shishinden. When the date is fixed the first thing is the *Hokokusai*, a ceremony whereby the Ancestral Spirits in the Holy of Holies at the Imperial Palace in Tokyo are informed of what is to take place. Their Majesties robed in ancient costumes of office, accompanied by Princes of the Blood and civil and military officials together with the coronation commissioners, present themselves before the ancestral shrine and convey the information in a formal manner. At this time the Emperor wears the *Ritsu-yei*, or crown, being clothed in yellow robes of five kinds of silk with long skirts. As soon as the ceremony is over Imperial messengers are despatched to the Grand Shrine at Ise, to the mausoleum of Jimmu Tenno, the first Emperor, and the mausoleum of the last Emperor and his three immediate predecessors, the messengers conveying the happy news and making appropriate offerings.

The day before the formal coronation having come, the Emperor and Empress proceed to Kyoto with the Princes of the Blood and their consorts as well as all the chief Ministers and officials of state, civil and military. When leaving Tokyo the Emperor is dressed as a Generoalissim, while the Empress is in ordinary costume. Before them is borne the Sacred Mirror and behind them the Sacred Jewel and Sword, the coronation commissioners last of all. On reaching Kyoto the three

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sacred treasures are desposited in a beautiful building called the Shunkyoden, specially erected for them. On the coronation day these sacred emblems are laid on the altar of the shrine before which his Majesty stands during the function in the Shunkyoden. His Majesty there formally acknowledges the receipt of the sacred treasures from his Imperial ancestors and offers prayer for grace and protection.

On the following day the coronation ceremony proper takes place. In the center of the coronation hall there is a dais on which stands the Throne, the *Takamikura*, leading to which are three black lacquered steps. A little to the east of the Throne there is another for the Empress. All being present, the two chamberlains come forward and raise the curtain before the Throne, two maids of honor performing a similar function for the Empress, their Majesties now being revealed to those present. The thrones face southward, as in the Orient it is always recognized that a ruler faces south. Thereupon the Premier descends a stairway from the west and stands facing north before the Emperor, looking up to the Throne. Then the Emperor makes a solemn speech from the Throne, addressing the nation, declaring his succession to the eternal Throne. Whereupon the Premier ascends the steps and delivers formal congratulation to his Majesty and three cheers are given in which everyone present joins. Court officials then announce the withdrawal of their Majesties and the coronation ceremony proper ends.

In the evening of the 12th a musical service will be held in the Shunkyoden. This will consist of sacred dances and ancient music. In ancient times at this service the Emperor used to take part in the music. On the same day prayers will be offered for the longevity of their Majesties whose *tama-no-o*, or soul strings, are suspended during the ceremony, the ceremony having first been used at the coronation of the first Emperor, Jimmu.

The *Daijosai* takes place on the 13th in a building specially constructed for the function, called the Daijokyu, divided into two apartments, the *yuki* and the *suki*, the whole being built of undressed timber, with thatched roof, and straw mats on the walls. The building is to represent the unartificial simplicity of the days of the gods.

The new rice to be used at the Imperial Coronation is grown for the special purpose in places selected by authority. The two plots thus honored are in the provinces of Mikawa and Sanuki, known respectively as the *yuki* and the *suki*. These fields are regarded as consecrated ground and reverenced ever afterwards. Special rice-planters are chosen and they have to wear special dress, women being the choice of the authorities; and they chant a special hymn during the operation. In September special harvesters are sent to take the ripened grain. With

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this sacred rice, properly prepared and cooked, the Emperor offers oblations to the divine ancestors during the happy ceremony of coronation, and at the same time eats thereof himself.

On the 13th also sacred offerings in kind are laid before the altar where the three sacred symbols are enshrined, by representatives of both their Majesties. As soon as the *Daijosai* ceremony is over Imperial messengers are despatched to the mausolea of the deceased Emperors and to 172 chief Shinto shrines with proper offerings. In the evening of this day his Majesty enters the Yuki-den and offers food before the spirits of the Imperial ancestors, chiefly saké and rice-gruel, as well as vegetables and fish. During the ceremony music proceeds from the south courtyard of the building, accompanied by songs of the province where the sacred rice was grown. Next morning the Emperor returns and repeats the offerings with rice from the *suki* field, the music and songs being from that place. The offerings in the Yuki-den are made to the celestial gods and those in the Suki-den to the gods terrestrial.

The formal functions of the ceremony being over their Majesties give a grand Imperial entertainment to their guests at the Burakuden when his Majesty makes a formal speech of welcome which is responded to by the Premier and the *doyen* of the diplomatic corps, offering congratulations. At this time the ancient dance known as the *kumemai* will take place, which is said to be as old as the time of the first Emperor; and at the same time the songs and music of the provinces where the sacred rice was grown, will be heard. A second grand entertainment will be accorded the guests next day in the Nijo Palace, with ancient music, such as the *manzaigaku* and the *taiheigaku*.

The functions pertaining to the great ceremony having been completed their Majesties will make a pilgrimage to the mausolea of the emperors aforementioned and to the grand shrine at Ise, after which they will return to Tokyo with the three sacred treasures and present themselves before the Holy of Holies in the Imperial Palace while the Sacred Treasures are being re-enshrined therein. His Majesty will then give a grand entertainment and banquet to the chief officials and residents of the capital, for the proper conduct of which special commissioners have already been appointed, with Prince Fushimi at the head, the expense to be about five and a half million yen, as voted by the Diet.

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SOME CHILDREN'S GAMES

By F. YAMAZAKI

AMONG Japanese children there are games innumerable. One is known as *otedama*, played with tiny bags. Tedama are really only little cloth or cotton bags filled with red beans, something like what western children play bean-bag with. With these the small Japanese will play for hours, never seeming to tire of them. The proper number is either seven or ten; and the game consists of throwing up the bags one after another in rapid succession, trying to catch them before they reach the ground. The idea is to keep all the bags in motion, throwing up two at a time and catching one at the same time as it falls. Some girls are so expert at this that they are able to keep all the bags in the air, and at the same time throw one under their arm, to accomplish which is the acmé of success.

Another game is known as *ishikeri*, with means stone-kicking. Lines are drawn with chalk on the street, making an oblong square divided into other squares, in which pebbles are placed; and the game is played by hopping on one foot inside the line and kicking the pebbles out of the squares without putting down the other foot.

Ikusa-gokko is a kind of war game. The children dress up in paper uniform with swords and knapsacks and parade about brandishing their weapons. *Mimi-hiki*, or ear-pulling, is another, game. In this game boys sit opposite each other with loops in their hands and try to lasso the ear of an opponent, the one who successfully catches an ear being the victor. Another form of amusement is blowing a bit of wet paper from a boy's forehead, the fun consisting chiefly in seeing the grimaces of the boy trying to blow off the paper. This game is known as *kamifuki*. *Kubihiki* is a game of head-pulling. Two boys are tied together by the neck and then they try to pull each other about, the one yielding being defeated. *Udeoshi* is a game wherein two boys sit opposite, and push hand against hand in all directions till one side yields. *Yubizumo*, or finger-wrestling, is another game, and consists of maching finger against finger, the fingers of the opposing hands being locked together, thumbs free, and bending back the hands, or pressing down the hand till one side yields.

Niramekkura is a game wherein sides stare at each other, and the one that can do so without laughing, wins. Even to show the teeth is failure. *Onigokko* is a game wherein one is a devil and tries to catch the others; and the one caught must in turn become devil, the former devil joining the rest of the crowd. In some forms of the devil-catch game the one which catches does not join the ranks but makes devils of all he catches and in this way soon rounds up the whole

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crowd. The boy or girl which succeeds longest in not becoming devil is Kuwawwo is a form of the same game. the devil blindfolding himself while the others hide. After they announce that they are ready, he takes off the blind and seeks them. This is not unlike the western game of hide and seek. The Japanese also have blind man's buff. A further form of the devil game is to have him sit in a circle with ten things about him blindfolded, and when all is ready some one sings out "Yoshi" and the devil rushes about and whomsoever he succeeds in touching he must name aloud and if he has hit the same then the boy named becomes devil next. That form is called ... Another is another devil game, in which the crowd divides into two lines on each side of the stage and one side cries out: "Auntie-no-yo-otsu, come here, come here." And the side called, replies: "We cannot come for fear of that it will go and fetch them, and so

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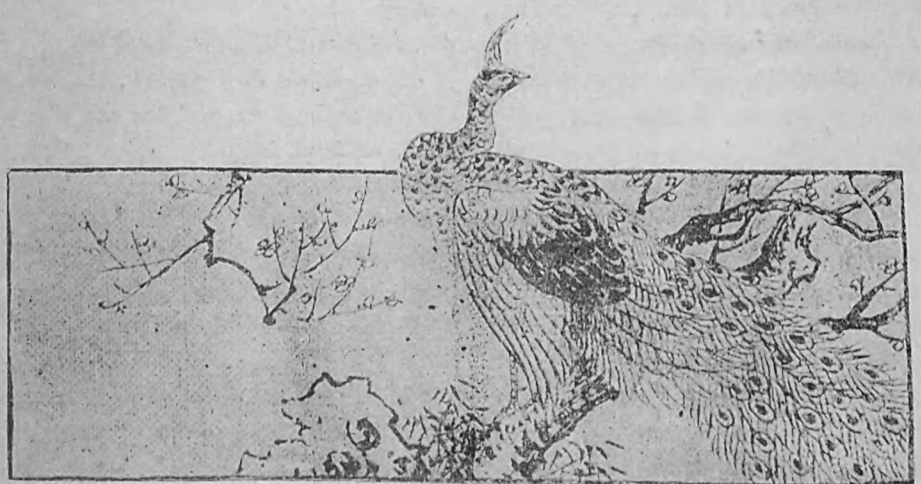
crowd. The boy or girl which succeeds longest in not becoming devil is best. *Kakurenbo* is a form of the same game, the devil blindfolding himself while the others hide. After they announce that they are ready, he takes off the blind and seeks them. This is not unlike the western game of hide and seek. The Japanese also have blind man's buff. A further form of the devil game is to have him sit in a circle with tea things about him blindfolded, and when all is ready some one sings out "yoshi" and the devil rushes about and whomsoever he succeeds in touching he must name aloud, and if he has hit the name then the boy named becomes devil next. That form is called *ochabozu*. *Muko-no-obasan*, or Aunt Yonder, is another devil game, in which the crowd divides into two lines on each side of the street and one side cries out: "Auntie, over yonder, come here, come here!" And the side called, replies: "We cannot come for fear of the devil." Then the other side replies that it will go and fetch them, and so saying, the whole side rushes across, when the first boy caught in the mêlee must become devil.

Another game is played by a row of boys or girls stringing out in a line one behind the other, each holding on to the girdle of the one in front, the biggest of the lot at the head of the line. The big one attempts to catch the other end of the line. This game is, called *ko-wo-toro-ko-toro*, or "let us catch the hindmost." Another game is *imomushi-korokoro*, or "green caterpillar rolling, rolling." In this game a row of children stand one behind the other holding girdles and then they tramp forwards shouting "Imo-mushi korokoro." In the game of *hito-tori*, or man-catching, the children are divided into two groups and one side tries to take captives from the other side. *Dorobo-gokko*, or Playing Robber, is a game in which one of the stronger members of the group becomes robber and the rest are policemen who try to find and arrest the robber, who does all in his power to resist capture.



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JINSAI ITO

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JINSAI ITO

By T. WADA

IN the early part of the Tokugawa Shogunate the great Confucian scholar, Seikwa Fujiwara, taught that every human being was originally endowed with all the cardinal virtues, such as righteousness, benevolence, propriety, wisdom and so on, but that as man develops various passions begin to grow and overshadow his original good, thus giving rise to wickedness. Therefore all man has to do in order to be good is to subdue and hold under control those passions alien to his nature. This is what is known as *Seizen Setsu*, or the doctrine of original purity. Ieyasu, the founder of the Tokugawa dynasty, revered the scholar who was the chief expounder of this Confucian teaching and sought to adopt the teaching as a moral foundation for his government. Though Seikwa did not accept the suggestion of Ieyasu his disciple Razan Hayashi did and became the chief official teacher of Confucianism under the Shogunate. There were not wanting those who opposing this doctrine among Confucianists. Among those who earnestly sought a revival of pure Confucuanism was the subject of this sketch, Jinsai Ito.

His father was a man of Kyoto, where the lad was born in 1627, the family being trades-people. From youth the boy was not fond of play but much given to studious habits. At the age of 11 he was deep in the classics and at 19 he composed Chinese odes. Most of his time to the 26th year was given to a study of Confucianism, writing essays in which he often ventured to offer independent opinions. In the meantime he gave some attention to Tauism and Buddhism. Obliged to carry on trade for a living he was usually poor; and his people advised him to study medicine rather than religion, as he could make more at it. At the age of 36 he opened a school to teach his new ideas of Confucianism, and at first his pupils were but few, but his character and learning soon attracted wide notice and his classes greatly increased.

About this time he came in contact with the noted scholar-priest Donza who admired Ito's learning greatly; and he was invited by Prince Tokudaiji to his mansion to discourse on Confucian philosophy. Though he was opposed by those present with loud voice and much altercation Ito replied modestly and was for the most part silent, which caused the company to respect him. He was next invited to the court of the lord of Kishu, a kinsman of the Tokugawa family in the line of the Shogunate, and here he was amply rewarded, being presented with 500 *koku* of rice. True to his character, Ito refused to take reward unless the patron promised to abide by his teaching; he did not wish to be paid for being a scholar but for the benefit he conferred on those who followed his precepts. This ideal was too high for the time and

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so the lord of Kishu had to decline the proposal.

Ito went on teaching for forty years and had students from many parts, about three thousand in all, a thing unprecedented in private schools in that day. He lived to the year 1705 and then died at the age of 70. His teaching was regarded as quite opposed to orthodox Confucianism, holding that the cardinal virtues of man are not natural endowments but ways or modes of life which man has to adopt. Man is endowed with certain innate ideas and feelings, like compassion, a sense of shame, and of right and wrong, by nourishing and cultivating which he may develop virtues. Only by cultivation of his nature can man become virtuous. He did not agree with the negative notion that all man has to do is to abandon his accumulated evil and go back to his original condition; he contended for a positive principle that man by exertion must attain unto perfection. The principle of abandonment must have been due to the Buddhist idea of sacrifice and self-denial, and accounts for the asceticism of the early Tokugawa days. Ito held that in the universe there are ways of heaven as well as ways of man, and that the Chinese theories of creation were speculations which man could not comprehend.

His idea was that if creation could be explained at all it should be supposed that in the beginning there was one substance, such as either; and this it, in life-breath, moved and collected without disintegration or stagnation, neither dying nor quickening; and in this all-pervading ether there is the Creator, who governs the universe, and whose ways must be called the way of Heaven, or Providence. Just so was, therefore, a man who recognized the existence of God must alter the same manner as Christians; and as many Japanese entertain a similar idea the acceptance of Christianity is not so difficult to them as some have assumed.

Ito was accustomed to say that if those in high places always look down their views will be low; whilst those that are humble and always look up, will have elevated thoughts. Where good morals prevail there are few dissensions about morality; but with loud discussions on the subject, morality is sure to decline. Benevolent persons are apt to see only the good in others, not the evil, whereas the hard man sees only the evil. When the tutor of the lord of Tosa attacked Ito on his teaching the pupils of the latter asked him why he did not reply, saying that if he did not confute his opponents they would think him vanquished. Ito said to them: "If he is really in the right and I in the wrong I should only thank him and regard him as an advantageous friend; but if otherwise, time will show him his mistakes. Learning can grow only by frankness and without prejudice."

The sage was noted for his filial piety, so that his mother almost worshipped him. He was so poor that when New Year came the family could not afford the customary mochi cake for the children; and when Ito saw their distress he pulled off his coat and told his wife to pawn it for some mochi for the little ones. The reader of the famous "27 vows," Oishi Yoshitaka, was a pupil of Ito, but a sleepy one, it is said. When the other students laughed at the sleepy one, the master rebuked them saying that it was not fair as Oishi was not an ordinary lad, and some day would do great things. Ito never passed a temple with stopping to make obeisance; and

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His idea was that if creation could be explained at all it should be supposed that in the beginning there was one substance, such as either; and this *ki*, or life-breath, moved and collected without disintegration or stagnation, neither dying nor quickening; and in this all-pervading ether there is the Creator, who governs the universe, and whose ways must be called the way of Heaven, or Providence. Jinsai Ito was, therefore, a man who recognized the existence of God much after the same manner as Christians; and as many Japanese entertain a similar idea the acceptance of Christianity is not so difficult to them as some have assumed.

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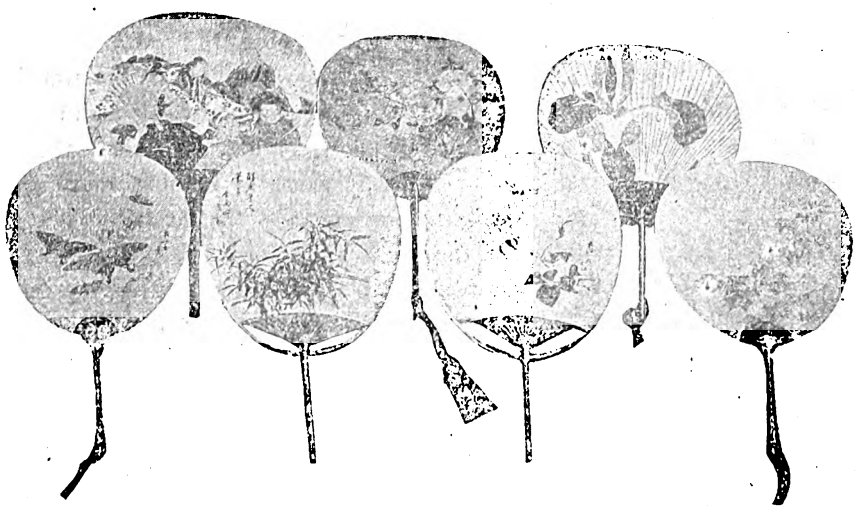
when his pupils asked him why he thus did reverence to Buddha whose teachings he attacked, Ito replied that Buddha was the master of the temple and that it would be rude to pass through his grounds without saluting him. Once when strolling in the suburbs in the evening he was attacked by highwaymen, who were surprised when he demanded of them their occupation, they answering that they ware robbers. "If that is your occupation," said Ito, "I shall not resist you; but as I have no money you had better take my clothes." So saying he began to strip, when the highwaymen were much astounded and said they had never met any one like this; and then they in turn demanded to know his occupation; and when he told them that he was Ito, the moralist, they required him to explain what he meant by "moralist." He began to explain that a moralist was one who taught men the true way of life, how to be filial, to serve their masters and to do their duty and so on, concluding with the remark that a man without morality was only a beast. The robbers paused and one of them said, "You and we are men; but our occupations are certainly very different, as earth is from heaven," and at that they left him and gave up their wicked ways.

When all were one day engaged in cleaning a well, Ito came out to help; and when they remonstrated with him, he replied that he also drew water from that well. Ito had five sons, all of whose names ended in "zo;" and as his place was known as Horikawa the boys were called "the five zos of Horikawa;" they all became eminent scholars, two of them *daimyo*, the one being lord of Kii and the other of Arima.



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IS MIGHT RIGHT?

BY D. M. LA FOLLETTE

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IS MIGHT RIGHT?

By Dr. JINTARO TAKAGI

NO one can contemplate the wholesale murder now going on in Europe without having serious doubts as to modern civilization. If the nations of Europe, which regard themselves the highest examples of human development, behave in such a manner, what is to be expected of the rest? All that they have spent the centuries in constructing they are now destroying; their scientific achievements are being used for the decimation of humanity. The education and knowledge unto which they have attained they are utilizing to deceive and kill one another. Those who preached Christianity and love to man are now given up to hatred and slaughter. What can be more anomalous than this conduct of the nations of Europe? How can we explain this incapacity for right living on the part of the so-called greatest? We doubt whether the war itself will solve this or any other problem. Is it the strength and prowess of armies that decide the real victory, or is there another arbiter that is more final?

In the Republic of Plato a sophist remarks that "Justice is nothing but the profit of the strong." Both Treitschke and Bernhardi insist that war is the greatest means of promoting culture and power. Is this contention quite true?

It cannot be denied that war is sometimes necessary. Our ideal is peace, but the ideal is not always possible, or normal. Tolstoy preached the doctrine of non-resistance, in accordance with Christ's saying: "Resist not evil." Most people regard the assertion of Christ as more applicable to individuals than to states. Even Christ remonstrated with the official who slapped Him in the face in the courtyard of the High Priest, suggesting that if what he had said was not good, it should be proved so; and if it was good, he should not be struck. War will be possible so long as injustice is possible; for it is inevitable that the weak should be protected against the strong. In this sense there is such a thing as righteous war; but as a matter of fact very few wars are such. The chief cause of war is covetousness and other human sins. War is hell, as the great American general said. And even Napoleon regarded war as barbarous, Bernhardi notwithstanding.

Taking for granted that war is sometimes necessary can we assume that the strength of armies decides the issue, or that justice is nothing more than the advantage of the strong? The believer in religion must surely take exception to such a contention. "Not by might nor by power but by my spirit, saith the Lord of hosts." Nature may be cruel, but we know her laws and she never can deceive us; how she will act we can usually foresee. Huxley considered nature as unethical, but he admitted that she never betrayed man; he thought

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man was destined to fight with and overcome nature. So long as the laws of nature are fixed and she never attempts to cheat man, he can afford to regard her ethical indifference with calmness and courage; so long as we know what to expect we can know what to do. But nature is not quite so indifferent to good and evil as some suppose; things have been so arranged by the Creator as to make man's happiness possible. It is difficult not to regard the laws of nature as the Providence of God. Such indeed was the teaching of Jesus, who regarded God as the provider of all things needed for man and beast. To the eye of faith the power of God is everywhere, even in the growth of a blade of grass. And the rise and fall of states also take place in accordance with the laws of nature; such things can never be decided by the power of man alone. Man proposes; God disposes! The events of history are not accidental. History may be made by man; but there is a controlling power that never lets go. God makes even the mistakes of man to praise Him. If the existence of nations depended on powerful armies then Babylonia and Assyria should still be with us; but many a nation that has conquered the world, has passed away. The battle of Marathon is regarded as one of the decisive events of history because it saved Europe from Persian despotism. Was God in it or not? This proves that it is not material might that conquers the world and decides the trend of history or the existence of nations. The defeat of Napoleon in Russia was due to fire and his defeat at Waterloo to heavy rain, both acts of nature. Man cannot match his power with Heaven. When the famous Chinese warrior, Kŏu, was defeated after 72 victories, he exclaimed: "Heaven has betrayed me!"

In the Russo-Japanese war it was acknowledged that our victories were not due to human power, but to the will of God. For years the white races had thought themselves unconquerable; they looked down on the yellow races as nothing. Russia thus represented the white races and undertook to be their arbiter among the yellow races. She seized Siberia, and was about to take Korea and China also. Now if there were no God, all this would seem quite natural; the strong should rule over the weak. But since there is a Providence that rules the affirs of men and nations, an ethical law prevails and robbery cannot eventually succeed. In that conflict victory lay with the weak. Both sides fought with equal valor; but might could not prevail over right. Japan cannot but believe that such a result was due to the mysterious Power that presides over history and decides the destinies of nations. The old saying that Heaven has no mouth and must express itself through man, is true. When the world poured its sympathy on Japan at the close of the war it was but expressing the pleasure of Heaven.

In spite of the egoism and general selfishness of the world to-day there is everywhere some sense of justice. This is clearly seen in the fact that the world's sympathy in the European war is with the Allies, because Germany is acting out of pure self-interest, regardless of the rights of others, and is consequently against both God and man. Even should such a Power conquer the world its sway could be but temporary. The Kaiser boasts that God is on the side of Germany, but he means himself. God

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When the first slogan, Teyasu was about to die he summoned his daimyo about him and said: "Though I approach death, my son Hidetada will succeed me and the country will be at ease. But I adjure you that if his rule should prove unjust and the people suffer from it, any one of you is at liberty to take his place. The administration must not be monopolized by a single person. I am willing that anyone, even though outside the Tokugawa family, should rule if a nation so long as the people are blessed under his rule." This is the spirit that should guide all nations. No state has a right to exist save for the benefit of man as a whole. The nation which disregards distinctions of race and aims at the promotion of human welfare will have no enemies.

My conviction is that this unchanging law will operate on the struggle now going on in Europe and that German ambition will suffer a fall. I am also anxious that my own country shall learn the lesson and never harbor sinister designs upon the territory or rights of any other country, but join in promoting the common happiness and prosperity of all nations.

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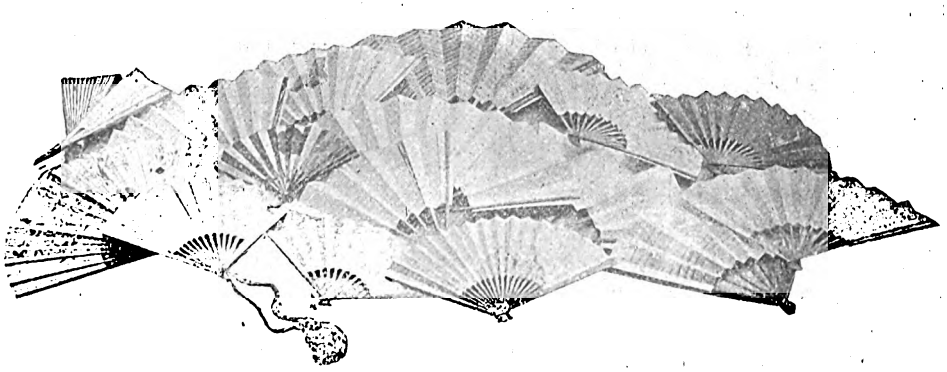

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THE BONIN ISLANDS

By R. ARIMA

SOME five hundred and thirty sea miles southward from Tokyo there rises that interesting archipelago known as the Bonin Islands, the population of which consists of many races, including British, American, Portuguese, Italian, Hawaiian, but, of course, mostly Japanese. The islands are called by the Japanese Ogasawarajima, because in the year 1593 Ogasawara Sadayori, a descendant of the daimyo of the province of Shinano, was the first to explore the islands. Subsequently it was his policy to despatch a number of his men there from time to time to bring back special products, but he did not allow immigration. After the year 1625, however, the Tokugawa government prohibited Japanese subjects leaving the main islands and so traffic with Ogasawara was interrupted. From that time the islands saw nothing of the Japanese save when fishermen became stranded there; but British and American sailors often called there, and an American named Coffin, captain of a whaling ship, when he came upon one of the islands, thought he had discovered it and gave it his name. In 1825 a British whaler visited the islands and the captain raised a monument commemorating his stay there. In 1827 Captain Beechy of a British surveying ship called at the islands and left a pillar affirming that the islands belonged to Great Britain.

These visits by foreign seamen soon became known in the several countries they represented, and from such places as Hawaii immigrants began to come, chiefly Italians, British, Americans and Portuguese adventurers who wanted to try the newly found islands. This mixture of nationalities produced a very mixed population in the islands, so that the blend of bloods may be regarded as unique. In 1862 the Tokugawa government, feeling suspicious of the varying nationalities of the inhabitants, despatched a ship, the *Kangyo-maru*, to the islands and caused all the population to take the oath of allegiance to Japan. Thereupon the Japanese flag was hoisted over the islands and the world was given to understand just to what nation the archipelago belonged. At the same time the Government had Japanese settlers migrate to the islands and emigration was started.

During the Meiji period the question of the ownership of the islands was raised by

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By A. ADAMS.

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There are some [illegible] on the [illegible] and [illegible] the Japanese [illegible] [illegible] [illegible] [illegible] Island.

Chichijima, or Father Island, lies [illegible] and is about 20 miles [illegible] the largest island of the group. The Japanese [illegible] and it [illegible] Main island, while [illegible] [illegible] [illegible] The bay [illegible] [illegible] northern end of the island, and [illegible] possible [illegible] [illegible] being connected with the [illegible] [illegible] At this place [illegible] [illegible] [illegible] communications [illegible] [illegible] [illegible] [illegible]

Great Britain, and in 1875 it was agreed that the islands should belong to Japan; and in 1882 all foreigners in the islands became Japanese subjects.

There are some twenty of these islands in all, and they are named individually after the domestic custom, such as Father Island, the Mother Island, Chichijima and Hahajima, respectively, and so on; and there is even Mukojima, son-in-law island.

Chichijima, or Father Island, has a circumference of about 30 miles, being the largest island of the group. The Japanese sometimes call it Honto, or Main island, while foreigners are accumstomed to refer to it as Peel Island. The best harbor, Futamiochi, lies to the north-west of the island, and here the government offices are, the government being connected with the prefecture of Tokyo. At this place there are many naturalized foreigners. The harbor is commodious, even large ships being well accomodated, this being the only harbor of which so much can be said. The highest mountain, Asahi, is over 10,000 feet; and it was on the summit of this peak that the Tokugawa officials first hoisted the national ensign, hence the name, Rising Sun Mountain. The rivers are shallow and navigation permits only small boats. There are five waterfalls on the islands, Shiguri-dake, the largest, being sixty feet high.

Attached to the government of Chichijima are Anijima (Elder Brother Island) and Ototojima (Younger Brother Island), both being no more than five or six miles in circumference. These smaller islands are well wooded but there is lack of safe anchorage.

Hahajima, or Mother Island, is situated some 26 miles southwest of Chichijima, and is sometimes called Minamijima, or South Island, but should be distinguished from the tiny island of the same name attached to Chichijima. This island is called Hillsborough island by foreigners, and is about 20 miles in circumference. It has better soil and climate than Chichijima and is consequently more attractive as a place for settlement; but it has no good harbors being walled in by steep precipices. Like the northern island it is surrounded by numerous islets none of which are of any size.

Mukojima is the name given by Japan to a group of islands known to foreigners as the Parry Islands, being about 28 miles north of Chichijima.

The climate of the Bonin islands is most pleasant, the temperature never rising aboue 87 in the shade, and there is always an agreeable breeze blowing. Bananas and vegetables flourish in abundance, while fish, of course, is very plentiful. The cost of living is low and the people are rather a pleasure-loving sort. They have the habit of some more pretentious places of raising the prices when whalers call to provision. Most of those of European descent live in houses of western style of architecture, which, how-

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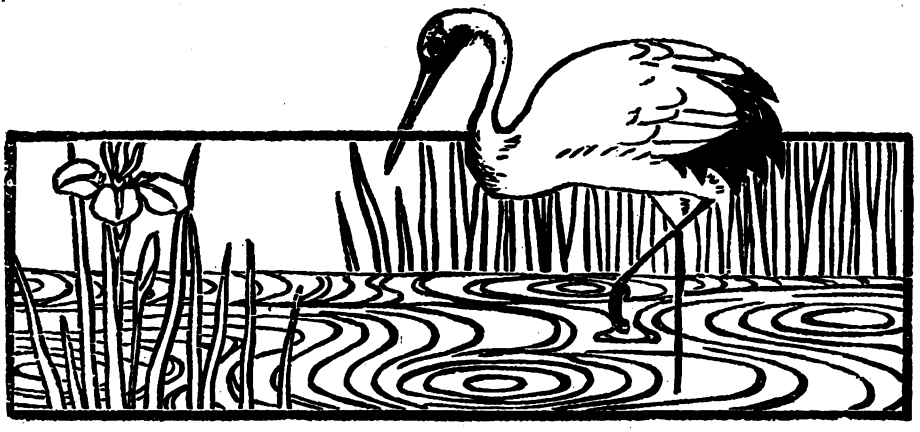
ever, have to be built of bamboo, palm and other native woods. Though they wear foreign clothes they make an exception of their feet, many preferring to go barefooted. Many of the Europeans have Hawaiian wives, and Eurasian children are plentiful.

The chief products of the islands are sugar cane, grass for weaving, palm trees, bananas, from the land; and from the sea whales, dolphins, sharks, sea-turtle and smaller fish. There are plenty of domestic animals bred on the islands, as well as an abundance of domestic and wild fowl. The island beverage is a kind of wine made from banana juice, and under its influences it is not difficult to spend much time in dreams and idleness. The total population is not more than 1,500. A story is told that gives some slight insight into social conditions among the islanders. There was among the settlers a very beautiful Eurasian girl whom all the unmarried young men of the place wanted to wife. But the parents held out against all comers, saying that they would never permit her to marry a man with a salary of less than 30 *yen* a month. Consequently the girl remained in single blessedness, as no one in the islands could expect to reach a salary of 30 *yen* a month, except perhaps a government official; and such officials are very scarce on the Bonin Islands.



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JAPAN HELPS RUSSIA

BY T. YOKOYAMA.

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By T. YOKOYAMA

THOUGH it is scarecely more than ten years since Japan and Russia were locked in deadly conflict, with bitter enmity prevailing between them, they are to-day better friends than at any period in their international relations. The Japanese are a people that from of old have been noted for their lack of spitefulness. Simplehearted and plain they do not cherish a grudge long, and are ever ready to have their enemies turn into friends, once the object of disputation is attained.

It may be said that the Yedo temper is largely characteristic of the Japanese as a whole. They are quick to anger and to rush into hostility, but once the issue is settled they as quickly forget and let bygones be bygones, proving warm friends to erstwhile enemies. In the early days of the Meiji era Korea was much disliked by Japan and statesmen vehemently contended that Japan should invade that country, but the contention was not listened to and only led to the downfall of hero after hero from Saigo onwards. In the 27th year of Meiji China aroused immense disapproval in Japan and a conflict seemed inevitable; but as soon as the war was over and the dispute settled the affair was forgotten and the two countries became as friendly as though they had never been hostile to each other.

Up to the 37th year of Meiji Ruusia was regarded by the Japanese as a monster threatening the peace of the Far East; but after Japan had settled her dispute with that country and peace was secured she at once assumed a friendly attitude that has only increased with time. This shows the Japanese disposition and policy to be quite different from the German. After the Germans defeated France in 1870 they were not content but even took pains to reveal a vengeful spirit, ever menacing France. But Japan entertains no such spirit toward Russia. All wrongs have been redressed and peace seems permanent. The Japanese seek only justice, and once that is attained they are satisfied. With them a foe becomes a friend the moment he becomes just.

When the present European war broke out the Germans treated the Japanese within their territory with becoming kindness and consideration, believing that thereby they might secure some advantage against Russia; but they assumed the

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existence of a spirit of revenge in Japan that did not exist. This shows how completely Germany misunderstood the Japanese character. It was, however, consistent that they should assume others to have the same spirit as themselves. As a matter of fact Japan's feeling of aversion toward Germany has always been more bitter than any feeling entertained toward Russia; for after the war with China it was Germany that led in depriving Japan of her rights in the Liaotung peninsula. Thus Japan's position at the beginning of the war was that she had already redressed her wrongs suffered at the hand of Russia but had not yet redressed those inflicted by Germany. Any one who fancies that Japan made war on Germany solely on account of the Anglo-Japanese Alliance must be credited with a greater degree of simplicity than he will probably be willing to admit. Formally our war with Germany arose out of the Alliance with Britain, but no one believes that it did not have some greater and more valid reason behind it.

For this reason our delaration of war against Germany was welcomed with no little satisfaction by the whole nation; and the public press was almost unanimous in reminding the nation of the wrongs we had suffered through Germany and our duty of redressing them. No one with any semblance of observation could have failed to see that for some time Japan's feeling toward Russia had been much more friendly than toward Germany. Now that Japan has adjusted all her differences with Russia she is bent on cultivating ever more intimate relations with that country. There are two potent reasons for this attitude. The one is that the two peoples now know each other better and a mutual understanding is more possible. Hitherto the Japanese knew Russia only as a big country to the north with covetous eyes on all her neighbors. We have now learned that she is a powerful nation that commands our deepest respect. On the other hand Russia has learned something to her advantage about Japan. The war taught her that she could not despise Japan. At any rate travelers whether in Russia or Japan can now easily discover that the two peoples entertain toward one another a consideration and respect that had not before been noticeable and friendship between them is permanent.

The second reason for this increasing intimacy is that they have something in common. The Russians are the orientals of Europe, and the Japanese are the occidentals of Asia. Some would go so far to say that the Russians are not Europeans, as in so many ways Russian life and customs suggest Oriental ways and ideas. The tendency to Bohemianism in Russia well accords with the free and informal tendency of society in the East. In Europe the average Japanese feels the constant restraint of etiquette and custom as well as dress and many other things; whereas in Russia he at once feels a

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greater freedom. These characteristics in common have not a little to do with drawing the two nations into ever closer relations.

This attitude and this friendship at once took practical shape with the outbreak of the war by the sending from Japan of a corps of Red Cross nurses and physicians to assist in ministering to the Russian wounded, a move enthusiastically sanctioned by all Japan. At present the Japanese press is engaged in a campaign advocating a Russo-Japanese Alliance, and the people approve the agitation, as they regard such a course as but natural and proper. Both nations are allies in fact whether they have it formally documented or no. It is significant that in the Russian capital the attitude toward an alliance with Japan is as favorable as it is in Japan. The Japanese Ambassador to Russia, Baron Motono, as well as press correspondents, have done much toward bringing about this formal expression of mutual opinion. Even among Japanese children to-day there is nothing but a good word for Russia. As Japan reads of Russian victories over Germany in the daily press she rejoices and is ever anxious for Russia's triumph.

It is also an open secret that Japan ever since the war began has been assuring Russia of her continued friendship, thus leaving that country free to withdraw all her forces and concentrate them on her European frontier. Not only so, but Japan has been receiving large orders for munitions from Russia and has been doing her best to fill them. Japan has sent large nnmbers of guns, and ammunition for them, to Russia together with officers to assist in their manipulation; while several able Japanese staff officers are in Russia's Council of War. Besides the immense amount of guns, rifles and ammunition supplied by the Japanese War Department private enterprise is busy in meeting the Russian demands. Japan is now filling an order for 3,000,000 *yen* worth of smokeless powder, as well as orders for thousands of tons of canned beef, millions of pairs of army boots and millions of yards of army cloth. The Japanese woolen mills have orders from Russia that will keep them busy for the next two years, and have thus been obliged to decline orders from England and America. The whole of the leather producing capacity of Japan and Korea is taken by Russia, for shoes, cartridge belts and so on.

Thus both materially and morally Japan has been doing all in her power to assist Russia in the present struggle. This attitude is due not simply to a desire to win the good will of Russia but to a desire to defeat Germany, whose discomfiture is necessary to the progress and prosperity of Japan. Happily the interests of Russia and Japan go together in this struggle; for it is Japan's earnest wish to cultivate permanent friendship with Russia.

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A NOVEL BY JUNICHIRO TANISAKI

By A. KAWASHIMA

TANISAKI is one of the more promising writers of fiction in the Japanese literary world of to-day. Though little more than thirty years of age he is fast making his way to the front among contemporary novelists, being noted for his carefulness of execution and his forcibility of style. He inclines, however, more to a study of the past than of the present; and his *Shisei* (Tattooing) one of the more remarkable volumes from his pen, is redolent of the old Yedo atmosphere and filled with vivid scenes of life among the pedantic artists of the later Tokugawa age.

The story is concerned with the old theme of an intrigue of an artist and a gay beauty of the day. For so short a work it contains an unusual number of complicated problems, reflecting the degeneration of the period. Its chief interests lies perhaps in its presentation of an old theme in a new manner; it is a rehandling of old materials in modern style, revealing possibilities which the modern Japanese novelist had come to regard as no longer within range. The book proves the ability of the modern novelist to penetrate the past and interpret it in a manner capable of being understood by the present, an attempt in other lands not always successful. As to the special theme treated, including "tattooing," it is given a new and important significance in its bearing on morals and social life generally. The volume is made still more interesting by its abundance of local colour, and its power to reveal the mystery of mere facts. Indeed Tanisaki is regarded as the originator of altogether a new mode and style in fiction, which has won the reading world of his countrymen. His writings are charged with his own interesting personality; and this personal element both in reference to himself and his treatment of the characters with which he deals, makes his work one with modern life.

We take up the *Shisei* because it is Tanisaki's most representative work, and gives some significant insight into the intellectual world of modern Japan. Those familiar with the literature and drama of the later Tokugawa days will remember that there was a craze for lascivious heroes and heroines on the

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Japanese stage of the period. Every outlaw had some fair lady as his leader and abettor, such as the wives, sweethearts, or sister friends. It was a time when the most charming were the strongest and the ugliest were the weakest. Thus for strength, beauty was essential, and for this purpose tattooing was often found necessary. The frequenters of the gay quarters of old Yedo were accustomed to select as their courtiers the sedan-chair men who had on them the best tattooing; and the gallants of the day often fell in love even with a common carrier on account of his ornamented skin.

In that day there was a famous tattooer named Seikichi. He had begun life as an artist under the tutelage of such painters as Toyokuni and Kunisada, but he ended by deteriorating into a mere tattooer, though he never lost a certain degree of the artist's genius. A remarkable feature of his work was its quiet conscientiousness. He would never undertake to tattoo any who had not a beautiful skin. He was very particular as to his canvas, so to speak. It was said that the measure of his delight in his work was so great as to be fully known only to himself. The moment he pricked the skin of his victim he at once knew its quality as well as its appearance; and not infrequently the victim groaned with shock and pain. The artist took indescribable pleasure in the agonies of his patient: the more the victim groaned the more exhilarated became the artist. The struggles increased the more did the tattooer grin with beneath delight and apply the pricks with double zest. The pricking-in of the eighth course of colouring naturally caused the greatest suffering, and this was the moment of supreme delight to the artist, and he hurried on to it as the climax of his achievement.

After being pricked by five or six hundred needles in one day the victim was naturally anxious to have a bath to ease if not to wash away some of the painful feeling, but it gave him slight relief from irritation, and he returned to full motionless in the presence of the tattooer in whose hands he had apparently thoroughly himself helpless. The artist would give a cynical grin and a sly, uncompassionate look at the miserable wretch thus abject before him, and coolly remark: "You look like a fellow in affliction!" And as the victim uttered some uncontrollable complaint the artist smiled again and remarked: "You are a Yedo man. You should be more patient!" And when the victim remonstrated that the needle of Seikichi was the most severe in Yedo, the artist would reply with a sneer: "This is nothing to what is coming; so be prepared." As the victim nerved himself and pretended not to feel, the tattooer would remark: "You are more obstinate than your appearance justifies one in supposing, but don't forget that the worst is not yet!"

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life was to tattoo the skin of a beautiful woman. By a beautiful woman he did not mean one with a fair complexion and a silken skin. Indeed his conception of a model lady for tattooing was such that he could scarcely be satisfied. He was not ready to tattoo the skin of any and every *geisha* who might fancy such favors. He took his time and awaited a proper occasion and subject. But in the meantime he carefully scrutinized every *geisha* he came across with the hope of meeting one whom he might deem beautiful enough to tattoo.

On a certain evening in summer Seikichi happened to be passing the Hirasei, a famous restaurant of the day in the district of Fukagawa, when he saw a sedan chair waiting at the gate. Turning to see whom it might contain, he beheld only a pair of the whitest and most perfectly formed feet protruding below the bamboo screen. The opalescent ankles and the matchless skin took hold upon the eye of the artist, and he felt that he had found the one woman on earth that he wished to tattoo. What was to be done? He must act as politely as circumstances would admit. He resolved to follow the *kago*; and he shadowed it for a mile or more, and then, not wishing to be suspected, somehow missed it. Deeply disappointed he went home, and continued his search day by day for the fair owner of the fair ankles.

Luck was in his favor, however, and in the following year he happened on the fair one again. On a certain morning he was deeply engrossed in looking at a pine in front of his house, when a girl entered his gate and said: "I have been sent by my mistress to bring this *haori* to you and to ask if you will kindly draw some suitable picture on the lining." With these words the lass left a woman's *haori* and a letter. Seikichi opened the letter in excitement and was surprised to learn that it was from a *geisha* of his acquaintance, and it incidently mentioned that the bearer was a girl being brought up as a *geisha*.

The girl stood before the artist. He gazed at her beauty in entrancement. She could not have been more than sixteen or seventeen years of age. He talked with her a little and soon found that she was up to the ways of the world. He inquired and found that on a certain day, the year before, she had departed in a *kago* from the Hirasei restaurant; and then naturally his eyes ran to her ankles, the same opal-hued ankles he had seen and been charmed by before. He talked with her still further, and found that she had often gone to the restaurant when her father was living, but now that he was dead, she was apprenticed to a *geisha*. "I have met you before," Seikichi informed her, to her great astonishment. "Only your feet, have I met," he explained. He asked the girl if she would not like to see something interesting that he wished to show her, and she consented.

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One certain evening in summer 52 Night happened to be passing the Grand Salon de Peinture of the city in the district of Faubourg, when he saw a sedan chair waiting at the gate. Desiring to see whom it might contain, he beheld only a pair of fine white and neat pe- fectly formed feet protruding before the Parisian screen. The opalescence ankles and the marble skin took hold upon the eye of the artist, and he felt that he had found the one woman on earth that he wished to tattoo. What was to be done? He must at all peril to his ad- venturous mind obtain. He resolved to follow the Angel and be possessed of her, or die in the attempt, and thus no wishing to be suspected, equipped himself to ply of eyes later he went home, and continued his search day by day for the fair owner of the fair ankles.

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Taking the girl to the upper story of his house Soshichi opened a closet and took out two scrolls, standing before a window looking out on a fair expanse of the river Sumida. One roll was a painting of the mistress of the ancient Oni-no-yama Chuwo, the fair Ikkki, who was depicted witnessing the execution of several criminals in the most barbarous manner. He unrolled the other painting; and it represented a young woman standing at the corpses of executed men, with a smile of pride and courage on her face. Then the artist explained the meaning of the paintings to the girl:

"The first picture," said he, "is that of your own inner self; you are like Ikkki. And the second picture is but a prophecy of your own future!"

The girl was so astounded by this that she suddenly assumed a look of terror, and in a voice almost overcome, she replied:

"I implore confess, sir, that the pictures you have condescended to show me, exactly represent my character!"

As they were talking the artist won the confidence of the girl, and treated her, putting into the drink a drug he had obtained from the Dutch, and while she slept he tattooed upon her back a picture, the picture of a horrible spider!

When the girl awoke Soshichi explained to her that he had tattooed her as the most beautiful woman he had ever seen, and that now with the ornament he had added to her skin, she would be reckoned a matchless beauty.

But from that moment the girl was a changed character. She no longer was the sweet, innocent maiden of the cobbler's daughter. The tattooed into such a woman as the two pictures represented, heartless, cruel and uncompromisingly evil! With the manners and appearance of a dove she had the subtlety of the serpent and the fierceness of the tigress.

"Ah," said she to her master, "I have lost my gentleness and girlish timidity, my sweetness and innocence;" and then with trembling eyes that glowed like those of a demon, she went on, gazing into the face of the artist, "but you are my first victim!"

Yet the artist feared not nor grieved, and only said, "Let me see your back once more!" And the girl nodded in silence and bared her shoulders.....

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Taking the girl to the upper story of his house Seikichi opened a closet and took out two scrolls, standing before a window looking out on a fair expanse of the river Sumida. One roll was a painting of the mistress of the ancient Chinese tyrant Chuwo, the fair Bakki, who was depicted witnessing the execution of several criminals in the most barbarous manner. He unrolled the other painting; and it represented a young woman staring at the corpses of executed men, with a smile of pride and courage on her face. Then the artist explained the meaning of the paintings to the girl:

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JAPANESE COLONIZATION IN CHINA

By BARON S. GOTO

NOW that Manchuria and Mongolia have come formally within the sphere of Japan's influence the subject of colonization in these regions is much under discussion, the same as it was when Formosa came into the possession of Japan. The Formosan government carefully perused all that had been written on the subject of colonization in that country but found very view opinions that were worthy of adoption. Most of them were the fancies and notions of amateurs, abstract and impractical. But the Japanese of a to-day have a far better idea of colonization than they had twenty years ago, yet their opinions are still far from satisfactory.

For example, some of our publicists are content to find subjects for criticism in the plans for official buildings in Manchuria and in the construction of the streets in the settlements, which they think rather too ambitious, matters which have little or nothing to do with successful colonization. Personally I am convinced that the present Government plans for colonization in Manchuria are in no way too elaborate in view of the future development our nation ought to expect. Indeed, on the contrary, I should be disposed to regard them as rather too meagre. That our people should expect so little from our national programme of colonization does not speak well for the nation's ambition.

Judging from the discussion in the public press people are prone to talk about Manchuria and Mongolia all in the same breath; but Japan's relations to both these countries is not quite the same, either geologically nor topographically. As to Mongolia, moreover, we should carefully study the mistakes we made in the colonization of Manchuria so as not to repeat them in Mongolia. When I was leaving Formosa to accept the civil governorship of Manchuria a friend suggested that my experience in Formosa would prove invaluable to me in my work in Manchuria. Whether my friend meant the remark as a compliment I know not, but if he meant it seriously it only showed how little he knew of the conditions in either region, especially with regard to colonization. Administration has to be modified to suit time and place and circumstance. While experience may prove valuable one has constantly to bear in mind that it cannot be applied directly to another colony. As to colonization Manchuria and Mongolia have to be treated as two very different countries.

If Japan wishes to colonize Mongolia she must take up a study of the subject on quite new lines, depending but little on past experience. There are some colonies which are affected but little by the outside world; but even the most

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JAPANESE COLONIZATION IN CHINA

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remote is affected much more than people suppose. Formosa is a secluded island apparently far removed from the world at large, but it is in reality adjacent to civilized nations by which its colonial policy will be modified, which is not so much so in the case of Manchuria and Mongolia. Of course the latter countries are in close proximity to Russia and China and this too has to be taken into consideration. From a Chinese point of view Manchuria has close relations with Britain and even affects our relations with America and Germany. The Manchuria of to-day is not the Manchuria of yesterday, nor the Mongolia of to-day that of to-morrow. A colonial policy in those regions must be based on the latest knowledge and the most developed system, so as to meet the demands of the age.

Most of the talk which we hear about our colonial policy in Manchuria and Mongolia is based on worn-out theories and on experiences of years ago. Nothing can be more futile and even dangerous than to be led away by such talk. Because one is more or less familiar with things Chinese he must not think he knows all about a proper policy for colonization in Manchuria and Mongolia, forgetting that these countries are subject to great changes. Every country has something in particular, as well as those characteristics common to other lands. For this reason all opinions based on our past experiences in colonization are dangerous and not to be trusted.

There are those who think that the Japanese colonization of Manchuria and Mongolia cannot be successfully accomplished without the aid of religion, while others think it possible by material means alone. But Japan is a country markedly lacking in apostles and millionaires. These are just the two things in which Japan is most inferior to other nations. If we wish to compete with other nations we shall have to try a different line of policy. My motto is to take advantage of the weakness of man to promote the policy desired. We must study the character of the countries to be colonized and make up for the point in which they are weak. If Japan can in this way supply what is lacking she will have some chance of success.

In accordance with this principle it seems to me religion is a necessary aid to colonization; it is a means of attracting the inhabitants of the country. The nations which have been most successful in colonial policy have always resorted to religion. In Japan, however, the authority of religion has of late greatly declined, and the same is true of other nations too. It would seem, therefore, that if Japan wishes to compete with other nations she will have to depend on something else; she must find something to take the place of religion in making up for the weakness of humanity. This can best be done by providing hospital facilities. In accordance with this policy I established a medical school and hospital in Manchuria, which, since the failure of religion, is the only thing that can supplement the weakness of humanity. I do not say that religion can be wholly ignored; for this is a time of transition. In a semi-civilized land science is not always almighty, and among the very ignorant might even prove dangerous. So it may be advisable to use religion along with science to a moderate degree. We should depend much, however, on science; and for this reason we should establish a good chemical laboratory. By thus supplying the inhabitants with what they most lack we can win them and make our colonial policy go.

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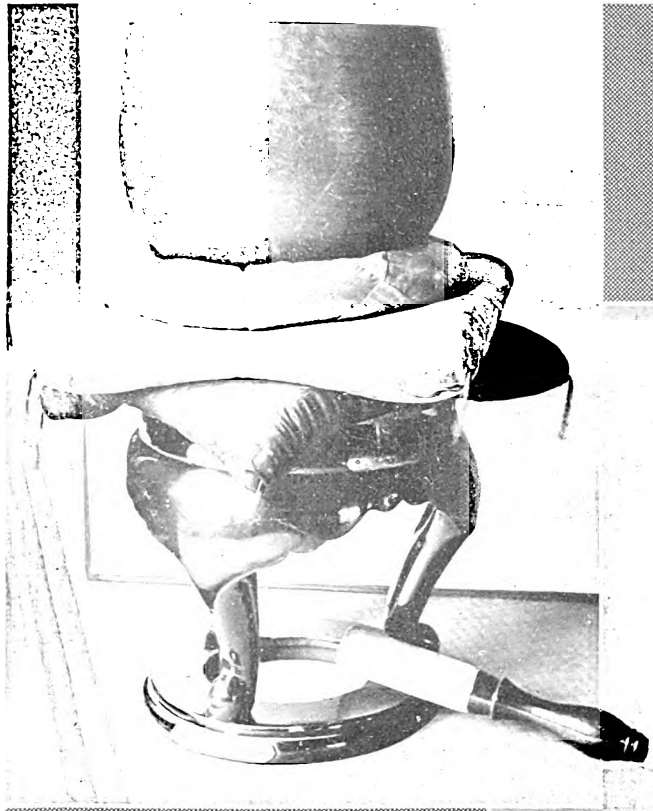

UCHINARASHI

MOKUGYO

SOME BUDDHIST MUSICAL INSTRUMENTS

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SOME BUDDHIST MUSICAL INSTRUMENTS

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

DURING service in a Buddhist temple the chief priest takes his place on a slightly elevated position near the *shumiza,* where Buddha is enshrined; and on one side he has his *kei,* a sonorous instrument used during the recitation of the service, and on the other side a book containing the names and dates of death of all those to be prayed for, while in front of him stands his service book or Buddhist scripture. The *kei* is quite an important instrument in Buddhist ritual. It is commonly made of bronze or cast-iron about one foot long and three inches broad, and when struck after the Buddhist manner makes a pleasing sound to accompany the recitation of the sutras. There are various sizes of these instruments. Though the sound of the *kei* is of the most primitive nature it well accompanies the voice of the priest and has an inspiring effect in the service.

There is a tradition referred to in a certain Buddhist book called the *Shizoku Butsujihen* to the effect that the *kei* is sounded to excite among the Buddhas or devas an interest in the service. But a more modern opinion is that the sound is to awaken the interest of the audience so that they may have an open heart to receive the truth. The general opinion is that such a sound tends to create a religious atmosphere.

It is thought that the *kei* had its origin in China, and was the shape of a carpenter's square, which the Chinese said symbolized heaven. In early times Confucianists used it in religious services. Later it was taken up by the Buddhists. In records of the 8th century there is mention of the *kei.* The instrument as now known in Japan traces its origin back to the tenth century, an example of which is to be found in one now the property of the *Nanzen-ji* temple in Kyoto. This one is made of gilt bronze and decorated with the *renge-karakusa,* or lotus arabesque designs, on both sides. It is one of the finest specimens of *kei* extant and is regarded as the standard size and shape for the instrument. This *kei* is now listed as one of the national treasures of Japan and may be seen at the Imperial Museum, Tokyo.

Some *kei* have been dedicated to special temples by donors and have inscriptions by the donors written on them. Such inscriptions are most valuable as assisting in determining the age of the instrument. Sometimes *kei* have been found buried in the earth with Buddhist scriptures. An iron one was found in this way a few years ago in the province of Kai with a *kyodzutsu* containing Buddhist scriptures.

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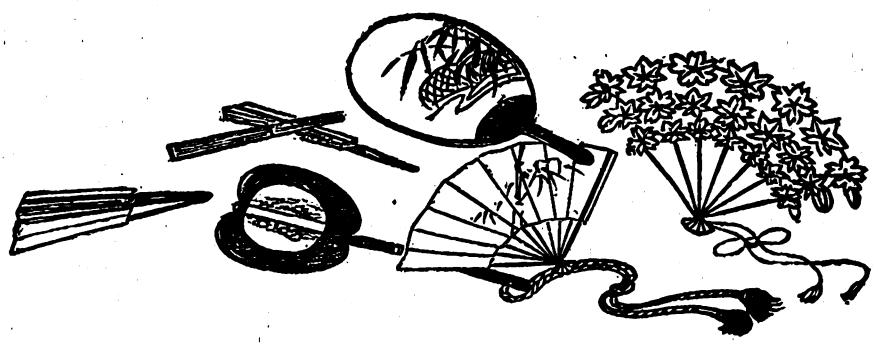
In another case a small bronze *kei* was found containing prayers by the priest Sainen, in which we read: "Now on my death, turning to the west, I worship *Shaka, Amida* and other Buddhas and *Bosatsu* with lists of scriptures hanging about my neck, all of which I purused during life; and I pray that my parents and all others who believe in Buddha may be happy and likewise enter the paradise of *Amida* after death." This prayer is dated August, 1140 and is indeed a very rare relic of ancient Buddhism. Many similar relics, however, may be seen in the Imperial Museum.

One of the most common forms of decoration found on the *kei* is a lotus crest with a pair of peacocks or phoenixes facing each other on either side of the crest, though other forms of decoration are also found. The crest is the partof the instrument that must be struck when it is played.

Another instruments used in Buddhist services is the *kin,* commonly called *uchinarashi,* and is used in the same manner as the *kei,* being made of the same material. Sometimes it is used also for giving signals to priests in the temple. Some of the old Buddhist books assert that when the *kin* is struck it is heard throughout three thousand worlds and its music conveys a Buddhist virtue to the minds of priests. The *kin* appears to have had its origin in India, as the *kei* had in China.

The *mokugyo* is another sonorous instrument used by Buddhists and is made of wood, the name literally meaning "wood-fish." It is modelled after the form of a fish of rather rotund proportions, and being hollow, is capable of strenuous sound, when struck by the priest. As to the significance of the *mokugyo* Buddhist books give various meanings. The fish is symbolic of something that never sleeps but is awake day and night, unsleeping life and power. When the worshipper hears it he is reminded that to receive the benefit of religion he must keep as wakeful and alert mentally and physically as a fish. Just as the fish is reputed to become a dragon in the next life, so those who pursue religion unsleepingly will become sages in the world to come.



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MAKING TOYS

By Y. YASHIMA

TOYS seem to be as old as Japanese civilization, for they are among the oldest relics found among the discoveries of the archeologist. The oldest specimens of Japanese toys are dolls, dating back to about 96 B. C. Such toys as *takeuma* existed as far back as 500 years ago. The *takeuma* is simply a bamboo stick with a cord at one end, used by boys to ride as a horse. The boy puts the stick between his legs and trots along, just as boys do in western countries. In later times a wooden head was carved for the end of the stick to make it more suggestive of a horse, while a pair of wheels finally appeared at the lower end. Eventually this toy developed into the rockinghorse.

The *koma,* or top, is also another very old toy, so called because it was introduced from Korea. A form of this toy called the *togoma* was made of a bamboo tube with a center piece through it which made a sound as the shaft spun around. Another ancient toy made of the *bai* shell and called by the same name, was made to spin by filling it with lead to establish a center of gravity and whirling it with a cord. The *tatakigoma* is something like the *bai* only that it is made of wood. The *zenigoma* is a top made by putting an axis through some old coins and spinning it in the usual way.

The *tako,* or kite, is also a very ancient toy in Japan. *Hagoita,* or battledore and shuttlecock, are also old and still as popular as ever. The *inuhariko,* or paper dog, now used as a toy, was originally a kind of charm placed beside the bed of one in childbirth, to make the operation easier, as it was said that dogs bring forth with less pain than any other animal. Drums and flutes have been toys too from time immemorial.

The above represent toys that have a clear history down to the Tokugawa period and are still in vogue. There are others which are no doubt a development of such as existed in the feudal age. The *okiagari-kiboshi* is a kind of figure, like the god Daruma, made of paper with weighted bottom, so that the toy always rights itself whenever tipped over, to the great amusement of children. The *hajiki-zaru* is a stick up which a little monkey climbs when a spring is let loose at the end. The *kazaguruma* is simply a windmill made of paper and bamboo, of which there are many forms, some of them very picturesque and ingenious, resembling dis-

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solving views as they whirl about in the wind. The wrestler doll is a figure with stiff hair on the bottom, so that when the floor is struck the doll jumps along like a wrestler. The doll which upsets first is defeated. There are also numerous dolls in the form of fabled personages like Tengu, foxes, lions and so on. Balls of cotton or silk are abundantly used as toys in Japan.

In addition to the above there are various kinds of wooden moving figures of all kinds, manipulated like marionettes by moving a string or a lever, in addition to all the forms that have been imported from the west, some of which have been curiously modified to suit local taste. The *oshaburi*, or rattle with a whistle at one end is popular. Dolls of all descriptions, made of wood, sawdust, porcelain, rubber or celluloid are everywhere to be seen. The *harikonotora* is made of stiffened paper with a moving head, and there is also the tiny horse on wheels which the child draws after him. All kinds of animals, such rats and rabbits, with spring movements, are used. The toy known as Jack-in-the-box is also seen. The *kame-no-ko* is a tortoise whose head sways from side to side. Toy motor cars, aeroplanes, bicycles and railways are plentiful, as well as all kinds of musical toys like those seen in western countries. Dolls which utter objections on being squeezed are now popular in Japan, though not strictly in accordance with national etiquette. Various forms of toys are made of porcelain and used chiefly as bric-á-brac, most of these being figures of ancient gods or heroes. Another popular doll is very tiny one and made of porcelain to be dressed after the western manner.

Other forms which doubtless had their inception in western countries are tools of all kinds, especially those of the carpenter, as well as those which are miniatures of real objects, such as waggons, carts and so on, to say nothing of all forms of household utensils.

The Japanese have an idea in the making of toys, some being designed to promote exercise and recreation; others to amuse and excite the brain, such as various kinds of wire puzzles, and many pieces of wood that form a picture when put together. All kinds of picture cards too are used for children's games. The most popular toys at present are of a military nature, such as swords, guns, medals, flags and soldiers' accutrements. The original native toys, it will be seen, were innocent and safe in the hands of children, those imitating wild beasts being excluded. The native toy is calculated to excite in the mind of the child something of humanity and elegance. Those of a more sinister and aggressive nature are all importations from western countries and now freely manufactured in Japan.

In old Japan the business of toy making was not held in high esteem and no great factory ever appeared. The coming of

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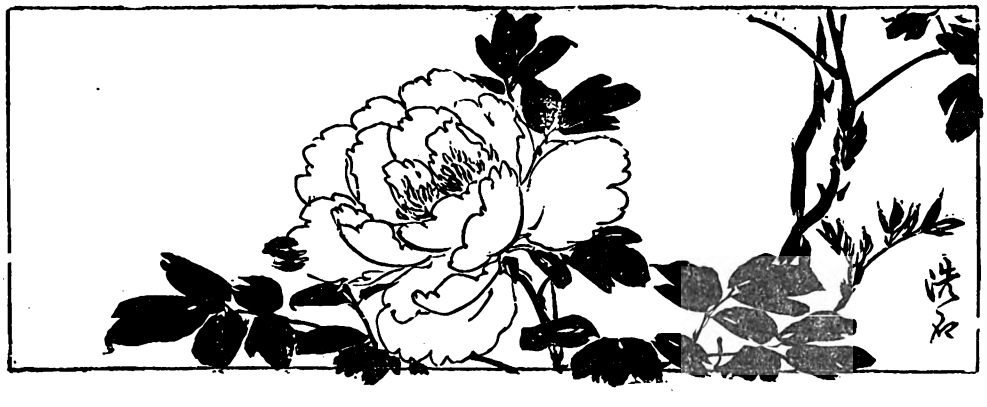
the kindergarten gave a great impetus to the making of toys in Japan, as it taught us how to take a proper interest in the education of the smaller children. The educational value of appropriate toys then began to be recognized. Toy-dealers thenceforth sprang up everywhere. In Tokyo there are hundreds of shops and the big department stores have also entered the business. As yet, however, the making of toys has not attracted the investment of much capital. Most of the output comes from house to house industry, the wholesale dealer collecting his stock in this way.

Before the war most of the world's toys came from Germany but recently the demand could not be supplied from that source and this has given impetus to the manufacture of toys in Japan, large orders being filled for the American market. New factories are being established here and there, the largest of which are the Yenomoto, Nishimura and Akanomaru. Complaints have been made that Japanese toys are not so durable as German toys; but to this the Japanese manufacturer replies that he makes the toys in accordance with the prices offered and that if people want durable toys they must be ready to pay a higher price. Many of the Japanese manufacturers import samples of all kinds of foreign-made toys and then simply imitate them. Most of Japan's export of toys so far has gone to Great Britain and the United States, the value being about 2,000,000 annually, which is rather small compared with Germany's 40,000,000 *yen* a year. But now that the making of toys to supply the foreign demand is being taken up in earnest, a great development is expected.



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THE JAPANESE

By RAISUKE NUMATA

THE equatorial current from the south divides into two at the southern point of Japan, the one sweeping toward the Korean coast and into the Pacific through the straits of Tsushima, and the other around the coast of Shikoku and into the mid-Pacific. This is known as the black current, while the former is called the Tsushima current. The two currents, surrounding Japan, as they almost do, give the climate a peculiar softeness and moisture, having much the same effect as the current from the Gulf of Mexico has on the British climate.

These currents, however, have a much greater significance than this for Japan for they not only change the climate but the population, since in ancient times they were no doubt the highways which brought many additions to the country's inhabitants. The Black Current brought tribes from the islands of the south pacific and the Tsushima current brought people from the continent of Asia, making a complex mixture of races which now constitutes the Japanese people.

According to Japanese mythology there were two original deities, male and female, Izanagi and Izanami, from whom the islands of Japan have come. The husband and wife had a quarrel, hovever, and the husband retired to the land of Izumo, which myth no doubt records the collision between the island and the continental elements in the immigration; for as time went on and the immigrants increased it is quite probable that the race from the continent meeting that from the south caused war. Then mythology tells us further that two other deities appear on the scene, Ameterasu-O-mi-kami and Susano-no-Mikoto, brother and sister, who also quarrelled, the brother being driven to Izumo, all of which is probably a repetition of the first legend. The other legends tend to confirm the convicition that the southern immigration vanquished the northern. Now what was this southern race?

It may be supposed that the southern race was of two kinds, the one represented by the Oyamazumi and the other by the Hosuseri-no-Mikoto of mythology. The former name means mountain dwellers in contrast to those on the coasts and islands: and from this it is not difficult to infer that they were the aborigines of the islands, at least of the south. When the newcomers occupied the coasts, as they would naturally do, the aborigines were driven into the mountains, as the Britons were in the time of the Romans, or as the American indians before the English immigrants, or colonists.

The bits of pottery found by archeologists and known as *yayoi* no doubt represent those early immigrants who came up by the black current, as they are found chiefly in Kyushu and Shikoku as well as in Chikugo in mid-Japan. The fact that they have some remote resemblance to utensils found in Java and

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Sumatra is suggestive of origins.

We my assume that Houseri-no-Mikoto was leader of the Malay immigration, the name meaning blazing fire, which may indicate the nature of the tribes coming from that part, which were doubtless warlike. Possibly they first landed on the west coast of Kyushu, with centers at Satsuma and Osumi, and were known as the Hayato tribe. Their clothes and weapons suggest the islands of Oceania and that region. They were fond of war dances and were noted rebels. There are references in old Japanese legends to their dress and ornaments.

As to the tribes that come over by way of Tsushima there were various clans among them, chief of which were the Izumo who made Susano-no-Mikoto their ancestor: and then there was the Tajima tribe headed by Amano-hiboko-no-mikoto as well as the Tenson tribe. It is plain that the Izumo tribe came from Korea, as may be inferred from the *Izumo Fudoki*, where it is recorded that Susano went to Korea. This tribe was no doubt comparatively civilized, having been under continental influence, and brought to the islands of Nippon such industries as weaving, metalurgy and agriculture. Next came Amano-no-Hiboko who was son of a Korean king of Shiragi, whose followers encountered the Izumo tribe, and together they colonized that part of Nippon. The last northern race was the Tenson, who were the superiors of all the others and created the Empire of Japan.

There is some difference of opinion among Japanese scholars as to whether the superior race came from the south or the north, the former supposition being supported by legends about crocodiles and so on. But as for myself I hold the view to be mistaken. The superior race, I am convinced, came from the north by way of the continent and colonized the north coast of Kyushu establishing the sea-kingdom known as *Wadatsumi*. When legend says that the Tenson race descended on Mount Takachiho it means that the race landed on the southern highlands; they came, according to Dr. Kida, to the south-western part of Hyuga, where there is a place of that name. Looking from the provice of Higo there is a descent towards the south. No relics have been found to contradict this view. And as such relics are not found in Satsuma it shows the tribe did not reach the extremity of the island. No doubt the Tenson race intermarried with the tribes already on the island, the mountain-dwellers or Oyamazumi, as well as with the Izumo tribe, which tended to bring about a fusion of races.

It is supposed that the Empress Jingo was of the Tajima race, a fact explained by her desire to conquer Korea. And before setting out on that expedition she is described as going to a shrine of that tribe to offer prayer for her success. Thus it is clear that the Japanese race is a mixture of these various tribes and clans, affected more or less by continental blood and civilization through the centuries, as intercourse was possible.

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THE TOKYO ALMSHOUSE

By F. ANDO

THOUGH, the present Tokyo Workhouse was established in 1872, something like it existed in Japan as early as the time of the 8th Shogun, Yoshimune; for the Tokugawa government took a good deal of interest in the poor and destitute, as well as in social conditions generally. In the days of Yoshimune the Poor House went by the name of Yojôsho, indicating a kind of hospital, where the poor could obtain medicine and other attention. It was situated in Koishikawa where the Botanical Garden now is. The present Yoikuin, or Almshouse, was a development of the one founded by the Tokugawa government. It was established by Baron Shibusawa, as one of the founders, and now belongs to the Tokyo municipality. The present buildings are not large enough for the institution and it has various branches.

The principal buildings are at Koishikawa, where the unfortunate poor and decrepit are received and cared for, the number at present there being over one thousand. There is a branch Workhouse at Sugamo, a suburban village of Tokyo, where the younger unfortunates are kept, the number now being 750. In connection with this department there is a reformatory at Inokashira in the village of Kichijoji, about a mile from Shinjuku. Here the incorrigibles are dealt with, those that prove impervious to treatment being sent to the island of Hachijo. There is a further branch at Awa in the village of Funakata, on the sea shore, where the sick and afflicted are sent, the climate there being very good. At present there are 184 patients at the Awabuin. At Itabashi in Tokyo there is another branch where the sick poor are received, the patients at present numbering 122, with about 500 homeless children.

The Tokyo Poor House undertakes much broader duties than most institutions bearing that name, as it receives all who are helpless or incapable, so far as there is room. Thousands of people come up to the capital every year expecting to make good, and only fail; and when they become homeless and hungry the Almshouse is their only refuge from starvation and death. In this way the Tokyo institution ministers to the whole empire. The Poor House is supported by an endowment of ¥1,500,000 together with the contributions of the public. Most of the endowment is from funds given by

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the late Empress Dowager and many other philanthropists.

The number of inmates in all branches of the Tokyo Almshouse last year was 2,542, including 1,523 males and 1019 females. The principal building looks like a Buddhist temple and is situated on spacious grounds, where peach and cherry blossoms cheer the scene in season, with tea gardens which the poor may cultivate. The institution is also a work-house; and those able to work are expected to do something toward earning a living. The profits from all labor are divided equally between the house and the patient. As the work is not compulsory there are naturally large numbers that do nothing, and so these try to get on without pocket money. Many of them, of course, are too old or too ill to work. The various enterprises consist of envelope making, grinding meal, making card-board boxes, straw plaiting, printing, carpentry, sandal making, and charcoal balls or bricquets. There is also tailoring-washing and so on. Not more than 22 women out of a thousand do any work; and only 117 men out of the total accommodated in the institution.

The most that a patient of the Poor, house can earn in a month is ¥4.74 and the mimimun 30 *sen.* The average earning capacity of a patient is about ¥1.60 a month; but some of the envelope makers get as low as only 30 *sen* a month. Their wages are only 1½ *sen* per thousand envelopes, and some of them can make only 800 envelopes a day. Thus their labor often comes to no more than 30 *sen* a month, which is hardly a *sen* a day. They do not appreciate money very much, save as a means of adding a little to their pleasures. As soon as they receive their wages they try to get away to Asakusa or some other place of pleasure where they enjoy a big feast till the money is all spent.

The rules of the institution are strict but not inconsiderate of the comfort of the inmates. From March to September they rise at half-past five and the rest of the year at half-past six. The first part of the year they are obliged to retire at half-past six and in summer at half-past seven. Their food is, of course, simple but nourishing; sometimes they get pork and salt fish, but usually vegetables. Indeed their fare is on the whole above what the average poor man outside can afford. On important festivals and national holidays the inmates of the Poor House are given special treats, especially in the way of fish.

The history of individual cases in the Almshouse furnishes many a pathetic tale of life's vissicitudes and the strange tricks of fortune. One has been a *samurai* of high estate, but after the Restoration and the abolition of the feudal system he became masterless and homeless. First he tried his hand at trade but failed miserably. Then he became a fencing master, but as he was growing old, few fancied him as a teacher; and at last he was

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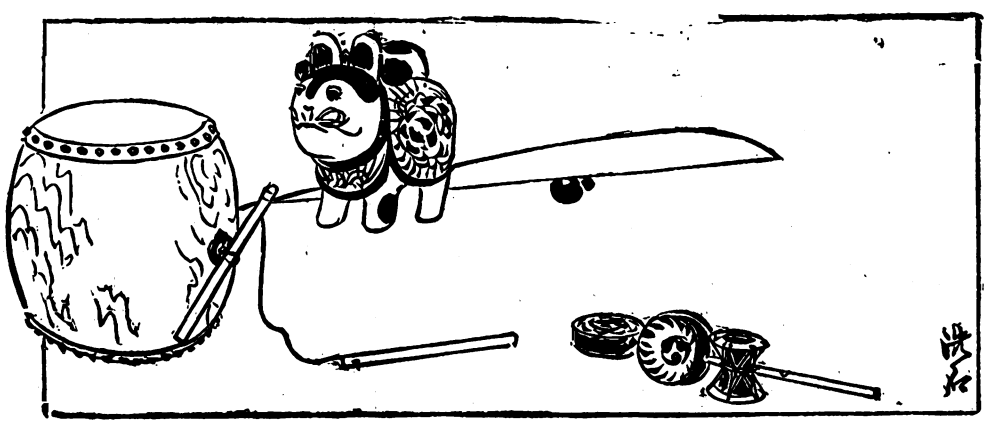
forced into the workhouse. Another was a prominent lawyer and later became a judge; but owing to the rigor of his judgements he grew most unpopular and was obliged to resign and become a tramp. A great many of the inmates have been vagrants of one kind or another; some were traveling musicians, others pilgrims going from shrine to shrine; others beggars idiots, orphans foundlings. As the work of the Poor House is divided into two kinds, industrial and agricultural, the orphans and foundlings are usually taught agriculture. Many of the most incorrigible lads are more easily reformed by being taught verse making, poetry and dancing than by learning agriculture, and in such case they are allowed their preference. The women of the institution have also had strange and irregular histories. Some of them have lost their husbands and eldest sons and were thus thrown on the world without support. A numerous class is composed of worn-out ladies of the gay quarters, whose health and happiness are now past forever, and they have come to the Poor House to end their days. Some of these have been rescude from suicide by the police and taken to the Almshouse for safety. Many too are factory operatives who have been deceived or enslaved and are forced to take refuge in the Poor House with their illegitimate offspring. These unfortunate factory girls are sad cases; so young and hopeless. The Tokyo Poor House is a dark shadow of the hard side of Japanese society and civilization. It is encouraging, however, to know that something is being done for those so unfortunate, though one cannot help feeling that wherever possible, prevention is better than cure.



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THE MAGIC MIRROR

IN Japan the mirror is a sacred object, the symbol of Shinto, and ranked among the Imperial insignia, the one in possession of the Imperial House being one of the three sacred treasures, the sword, the jewel and the mirror. Naturally there are many tales current in connection with so mysterious an object as that which can reflect the human face and form divine; for when man first gazed on the reflection of his own face he did not know himself and thought the image seen was a ghost. Among these stories one of the most interesting is to be found an ancient volume coming down from the Ashikaga period, the 12th century, which is preserved in the Imperial Museum in Tokyo. The story is as follows:

In the old, old days, in Omi the land of the mythus, there lived a man and woman of humble class and means; and one day the man resolved to set out for Kyoto and see the great city. Filled with astonished admiration at the sights that everywhere met his eye the old man walked up and down the streets trying to take all into his bewildered brain. As he was passing down Shijo street he happened to see a mirror in a certain shop, and stopping to look at it, was shocked to behold therein a face gazing likewise at himself. It was the first time he had seen such a thing and could not make out what it meant. When the mirror was first introduced into Japan in those primitive days the same superstitious fear followed it wherever it went. Most

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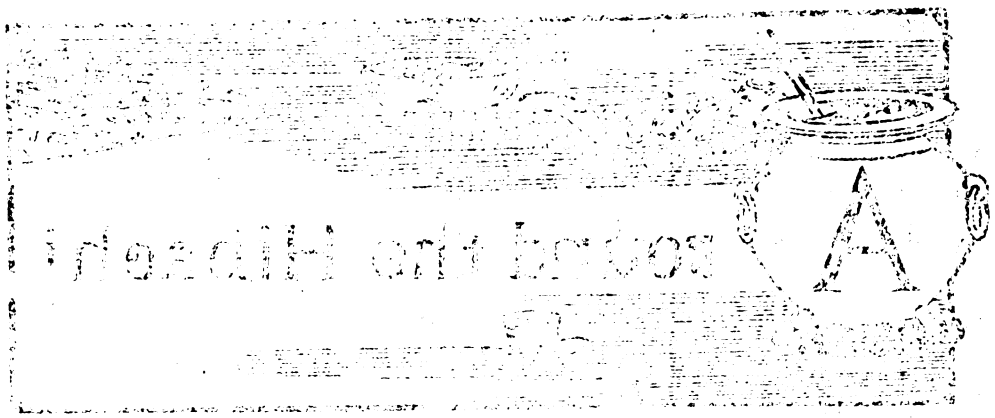

THE MAGIC MIRROR

IN Japan the mirror is a sacred object, the symbol of Shinto, and typical of purity. The imperial regalia consist of the possession of the Imperial Throne, one of the three sacred treasures being the second, the jewel and the sword. The mirror is particularly shown in many Japanese pictures in connection with the Sun Goddess and was stated to be that which caused the heaven-born sun goddess to emerge from the cave of darkness. Many stories are told of the magic mirror, and it is said that one of the most important of these can be found on ancient volumes copying down from the Nobilaga period. There is one story which is preserved in the Imperial Museum in Tokyo. The story is as follows:

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of the country folk looked into it once and would never look again. As the old man stood gazing into the mirror he saw not only the face of man responding to his gaze, but he beheld beautiful ladies walking back and forth in it and many interesting things and movements. He therefore resolved that he must have the mysterious article at any price. The sum of one thousand *ryo* seemed to him not too much pay for so unique a possession and one that would make him the center of interest and admiration in his own province; so he paid the amount asked and set off home much elated.

Upon arriving home he hesitated to excite and shock the peaceful and neighborly community by introducing so sensational an object as he had purchased. He placed it safely away in a box and waited. But there is no secret a woman may not want to know; and seeing her husband frequently going to the box and acting rather strangely afterwards, the wife began to grow suspicious that something was not altogether right with her lord. One day while he was absent, she, accordingly, made search of the box and found the precious object rolled up in a cloth. Carefully unfolding it she too was more than astonished to find that it had a shining surface into which, when she looked, there was the face of a woman gazing into hers. She did not understand it any more than her lord had done when he met with it on the street in Kyoto. The old lady imagined it was a woman her old man was flirting with, and she forthwith grew very jealous and informed her mother of the affair. When her husband returned the two women went at him, and though history does not record what they said, the story goes that it was precise and effective. The more he tried to explain, the more complicated grew the situation, until at last there was such a noise in that house that the neighbors all became interested and had itching ears till they were told all about it.

The matter now having got out, the husband was so ashamed, being scolded by his household and shunned by the community, that he resolved upon the destruction of his prize. Taking a stout sword he struck at the image in the mirror till the object lay in pieces at his feet. As he gazed down at the broken pieces his eye caught sight of something in one of them; and picking up the piece, lo! there was the same image even in the fragment in his hand. He broke the pieces smaller and smaller, but so long as a bit remained, it was capable of producing the image, so that there seemed no

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way of destroying the image. As he stared into the tiny bits of mirror the face therein stared back at him, and he could do nothing to prevent it. He set up some of the pieces and blew them to atoms with his bow and arrow, but so long as a scrap remained the image was in it. He could not get the ghost to disappear.

Finally the man was so terrified with the object into possession of which he had so unluckily come, that he ran away from home into the mountains. After long travels among the ravines he lost his way; and the night coming on, he was at last cheered by sight of a light in in the distance. He approached it and found a house, at the door of which he knocked, when a fair lady came out and invited him in. His mind was so bewildered with his recent mysterious experiences that he fancied the beautiful lady was a ghost; but as there appeared to be no other human lodging in the neighborhood he asked permission to remain over night, which was graciously accorded. The fair damsel of the house invited the belated traveler into a pretty room, treated him in the most hospitable manner and asked him to make himself at home. So far as he could make out the house was inhabited only by women. Weary and footworn with his trying day among the mountains, he had no fancy for speculation and soon was in the land of dreams.

Next morning when he awoke he found the ladies of the establishment ready to wait on him with due ceremony; and they served him with a breakfast fit for a lord. At last appeared the beautiful damsel who had so hospitably welcomed him the night before. She sat down and chatted most graciously, informing him that the place was the abode of ladies only, and that sometimes the goddess of Music, Benzaiten Sama of Chikubujima, visited the place. The lady complimented the old man on his being able to find the place, and congratulated herself on the sight of so noble a representetive of the stronger sex, which was to them quite a rare occurrence. On learning that he had been entertained at a house where the Goddess Benzaiten was accustomed to visit, the old man was filled with great awe, for he perceived now that he was not being entertained by human beings, but by angels.

Thereupon the fair lady took out two bags: the one contained the Elixir of Life and the other some golden sand. These she presented to him, assuring him that if he partook of the one he would

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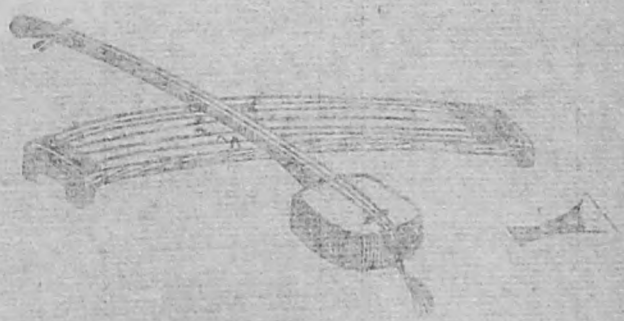
never grow old, while by use of the other he should never suffer want. At this he thanked her profoundly; and then she kindly showed him the way whereby he could reach home again. Overwhelmed with joy the man set out for home.

He tried to explain his experiences to his wife and mother-in-law, but they were unable to understand him and thought him daft. However there could be no mistake about the precious things he had brought back with him, beside which the mirror was as nothing, and yet which had come somehow through the mirror, or through his self-sacrifice in regard to the same. The household duly drank of the Elixir of Life and their youth was renewed till they brought forth children and became very happy and prosperous. And with abundance of gold for all time their days were spent in comfort.



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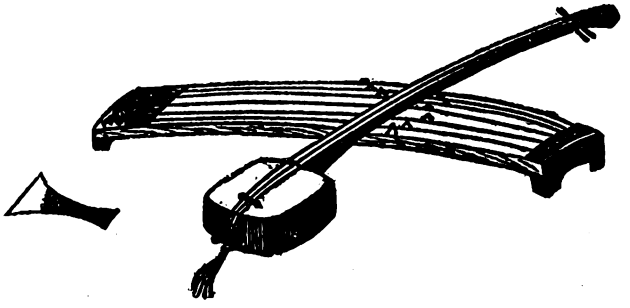

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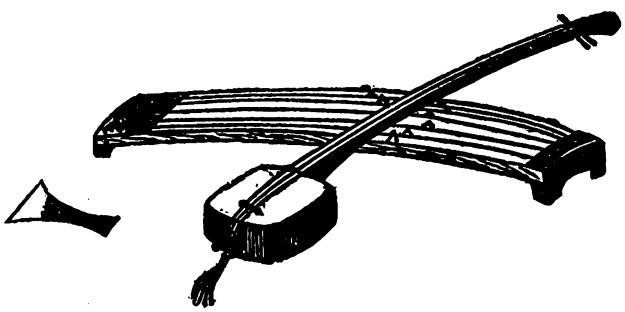
never grow old, while by use of the other he should never suffer want. At this he thanked her profoundly; and then she kindly showed him the way whereby he could reach home again. Overwhelmed with joy the man set out for home.

He tried to explain his experiences to his wife and mother-in-law, but they were unable to understand him and thought him daft. However there could be no mistake about the precious things he had brought back with him, beside which the mirror was as nothing, and yet which had come somehow through the mirror, or through his selfsacrifice in regard to the same. The household duly drank of the Elixir of Life and their youth was renewed till they brought forth children and became very happy and prosperous. And with abundance of gold for all time their days were spent in comfort.



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CURRENT JAPANESE THOUGHT

By THE EDITOR

Religion and Education

As to the exact place which religion should occupy in education opinions in Japan seem to differ widely and ideas are most vague; but the general trend may be regarded as against any connection between religion and education. The Minister of Education has recently affirmed the conviction that separation between religion and education must be complete. He holds to the old idea that the Imperial Rescript on Education should be ever the foundation of moral and mental development without any religious coloring whatever, apparently ignoring the fact that the acceptance of such a document as authoritative because the utterance of a divine Sovereign is based on a religious motive. The Minister of Education holds that religion can have no place in Education until all religions fuse into a unity embracing the truth of all, an eventuality he deems at present most remote. At the same time he is disposed to believe that religion may be used to promote moral faith and the upbuilding of good citizenship. But religion is of Heaven; and the idea that the state can be superior to Heaven and that religion must be subservient to governments seems as confusing in Japan as elsewhere. The tendency of enlightened thought in all countries now is to discourage attempts to divorce the temporal and the spiritual, the sacred and the profane, all truth whether physical or metaphysical being from the same source and for the same purpose, namely the evolution of the divine in man.

Over-education

The *Kokumin* calls attention to what it regards as erroneous tendencies in Japanese educatian. In the primary schools young children have too many books to carry and too many subjects to study, and these tiny pupils being engaged in a struggle to pass examinations is absurd. Self-culture is now abandoned for the ordeal of passing examinations. It takes years for a student to pass through all the grades and regulations enabling him to graduate from the Imperial University, and when he has graduated he can find nothing to do. Having exhausted all his energies on mere book learning he is not fit for the practical work of life. University life is absorbed in competitive examinations; for only those who take high marks in examinations can hope for Government employment or in the big business companies. The *Nichi-nichi* concurs in this criticism and says that whereas in western countries young men can graduate from the university at the age of from 20 to 23, in Japan men have go on till they are 25 and often till 30 before they can leave the university. While at the in-

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stitution they have to pay from 30 to 50 yen a month for expenses and after graduating they can scarcely get more than 40 yen a month salary, on which they must live for several years before they can hope for a rise. Thus getting through the university is hardly worth the struggle. There is a vigorous demand for greater simplification of regulations respecting education, a demand in which the press and public unanimously join.

Chino-American Relations

The *Osaka Mainichi*, which has been devoting a great deal of attention to relations between Japan and the United States, now emphasises the growth of intimacy observable between America and China. There were rumors of an alliance between the United States and China some years ago, says the *Mainichi*, but although nothing came of them, America has ever since regarded herself as China's guardian and the latter looks upon America as her sponsor and supporter. The paper thinks there is no doubt that China asked American assistance during Japan's negotiations with Pekin; and Washington responded by issuing interrogations and warnings. More recently a party of American Congressmen visited China for the purpose of studying Japan's demands on that country, while a party of Chinese business men went to America during the progress of the negotiations, for the purpose of inducing American capitalists to become interested in Chino-American enterprises, such as banking, shipping and so on. The *Mainichi* assumes that the report of the American visitors to China would be adverse to Japan and give fresh impetus to the expansion of naval and military armaments in America against Japan. The article concludes by instancing amenities between America and China and suggests that the matter deserves Japan's careful study.

Alliance with Russia

The *Kokumin* is delighted to find the Russian press favoring an alliance with Japan, and thinks that while nothing should be done to weaken the Alliance with Britain, it would no doubt be advisable for Japan to have a similar compact with Russia, as the present relationship between the two countries is practically the same as that of allies. As the two countries have Germany as their common enemy, they must hold together after the war, which may be difficult owing to pro-German influence in Russia and pro-Russian influence in Germany. War sometimes draws belligerents closer together afterwards; and if Japan does not stand close to Russia the place may be taken by Germany, so that Russo-Japanese friendship should be cultivated to the utmost.

No Need of Alliance with Russia

The *Jiji*, a staunch upholder of the Anglo-Japanese alliance, comments on the rumor of a Russo Japanese alliance and says that it finds no call for such an alliance being formed.

The foreign newspapers have published reports about a Russo-Japanese alliance. Some of them even go so far as to say that already negotiations are being carried on between the two governments. Just how this rumor started it is difficult to say. It may be that the rumor that the genro were considering the proposition has helped to breed this rumor in foreign countries. We do not know whether the genro ever discussed this matter or not. But however that may

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be, we on our part do not see any reason for considering it as a pracitical proposition. The relations between Japan and Russia, to be sure, have become friendly in recent years. Especially after the outbreak of the European war, Japan by virtue of the Anglo-Japanese alliance participated in the war against Germany and practically joined the allies against our common enemies. With Russia we are contiguous neighbors, and our relations are practically those of two nations allied to each other. There is no need for us to conclude any treaty of alliance. The object of any alliance must be of permanent nature. The Anglo-Japanese alliance whose object is to maintain the peace of the Far East, to safeguard the integrity of China, and the mutual interests in the Far East, is indeed the fundanmental policy of our diplomacy. All other conventions entered into by Japan with other countries are in conformity with this alliance. When the relations between Japan and Russia are such as described in the foregoing paragraphs, there is no reason why we should form an alliance, unless something of extraordinary nature should necessitate it. Does any one say that because Germany is an enemy of Japan now, so we must form an alliance with Russia? But we have already joined in the war against Germany in conformity with the Anglo-Japanese alliance and when our relations with the European entente powers are pactically those of allied powers, why should we single out Russia from among the European allies and form an alliance? Even if we concluded such an alliance, since we can not make any agreement with Russia so that we shall take part in the war in Europe itself by overstepping the bounds of the Anglo-Japanese alliance, the relations between the two nations will be just the same as at present. Some people may say that because Japan and Russia have immense interests in the Far East, we should form an alliance. The interests in the Far East may mean interests in China. But there is no need of depending upon a Russo-Japanese Alliance in solving Chinese, nor Far Eastern questions. Already there is the Anglo-Japanese alliance, to which is added the Russo-Japanese convention. To whitewash the convention by calling it an alliance would only invite the suspicion of our neighbors. A Japanese statesman, who is not with us now, said that because we have the Anglo-Japanese Alliance, and conventions with Russia, France and America, we ought to have another convention with Germany, thereby making all the world our friends. When we heard that statement, we were astonished at the ignorance of that statesman. To be sure, we want friendship with foreign nations. But there are degrees in friendship commensurate with the degrees of importance of interests. That is the reason why we make a distinction between an alliance and a convention. If an alliance is to be formed with any country without choice, the result would be the same as if there was no alliance at all. We believe the rumor will prove nothing but a rumor. But if the rumor in Japan was the cause of the further rumor in foreign countries, we can not remain silent.

Japan and American Medicine

The official visit which Professor Kinoshita, who fills the chair of medicine at the Imperial University, is about to pay to America has several features of exceptional interest says the *Japan Advertiser*. In the past,

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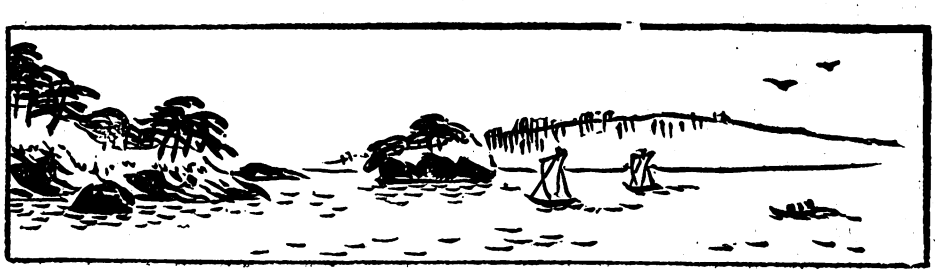
Japan's medical tuition has been almost entirely derived from Germany, and Japanese doctors who wished to keep abreast of progress have gone to German universities for their post-graduate courses. The war has put an end to this state of affairs, and henceforth Japanese medical men must book elsewhere for advanced instruction. Dr. Kinoshita goes to investigate the organization of medical study in America, and to form a first hand opinion on the facilities which exist there for scientific training of the best kind. Should his report be favorable—and American doctors who know the equipment and alertness of spirit of their own universities are very confident—the result will almost certainly be that America will become the Mecca of Japanese doctors, and a new and most fruitful agency will come into existence for the promotion of mutual knowledge, respect, and good will. It is a hopeful coincidence that Dr. Greene, of the Rockefeller Foundation, is at present in Japan and three leading doctors from America are expected—Dr. Welch, of the Johns Hopkins University, Dr. Simon Flexner, director and moving spirit of the Rockefeller Institute, and Dr. Butterick, who is closely connected with the educational work of the Rockefeller Foundation. There is thus in progress a quite informal and unpremeditated "exchange of professors" which should have the happiest results. Although Professor Kinoshita is not the first medical man delegated by Japan to America in an official capacity he is the first professor, actively engaged in the work of his faculty to be so sent. The importance of a mission fraught with such possibilities explains the step. Should America take Germany's place in this matter of medical instruction we are confident it will advance the permanent interests of both countries.



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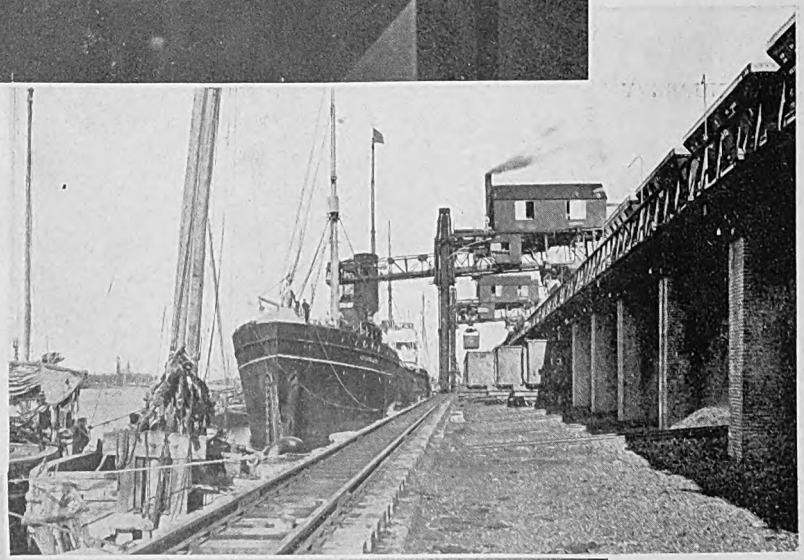

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